

The Spirit of Missions;

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PREACH THE GOSPEL TO EVERY CREATURE.

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Jews.

JEWISH INTELLIGENCE, and *Monthly Account of the Proceedings of the London Society for Promoting Christianity amongst the Jews.* London, June, 1843.

We purpose giving an outline of the Proceedings at the thirty-fifth Anniversary of this Society. The February (1843) number of this periodical contained an account of the efforts making in behalf of the Jews by the American Church. We now call attention to what is doing in the Church of England. Hereafter we shall present a notice of Jerusalem as it now is,* and, if in our power, a narrative of the benevolent exertions for the conversion of this people, made in Scotland and elsewhere.

* Jerusalem is indeed a spot to interest not the Jew only, but the Gentile; and we are persuaded that the true way to awaken in the Christians of this country a deep feeling for the restoration of God's people to the land of their fathers, is to carry them, so far as by the aid of the press we may, to the Holy City, and let them see it in its ruins, and recall to them the glowing promises still unfulfilled. This we hope to do in a subsequent number, and in the mean time refer our readers to a recent work of Charlotte Elizabeth, "Judah's Lion," a brief notice of which has been furnished by a correspondent.

The Annual Sermon before the London Society was preached at the Episcopal Jews' Chapel, Bethnal Green, on Thursday afternoon, May 4, 1843, by the Rt. Rev. Bishop of London, from Romans xi., 1, "I say, then, hath God cast away his people?" We regret that it is not in our power to say any thing of this sermon, inasmuch as we have not been so fortunate as to obtain a copy of it.

The Annual Meeting was held on Friday, May 5th, at Exeter Hall, Strand: Sir Thomas Baring, Bart., President of the Society, in the chair. After appropriate prayers, selected from the Liturgy, had been offered by the Rev. J. B. Cartwright, the Chairman rose, and among other remarks, said:

"There is no object, there can be no object on this side of eternity, in which we can be more properly engaged, except indeed that which comes home to ourselves, the salvation of our own souls."

* "The duty of seeking the salvation of others is more imperative upon us as regards the Jews than of any other people on the face of the earth:

for the Jews have peculiar claims upon us. When we read in the inspired volume the glory which was once the possession of this people; when we find that God was graciously pleased to make them his peculiar people, his peculiar treasure; and when we look upon their present degraded and abased condition, it surely is enough to excite our commiseration! And it ought to be our earnest desire and prayer to God, that that blood which their ancestors called down in vengeance upon themselves and their children may flow in streams of mercy upon the present generation of the Jews and upon their children after them to wash away their guilt."

The Rev. W. Ayerst presented the thirty-fifth Annual Report of the Society.

From this report it appears that the sphere of operations during the past year has been greatly enlarged, and the number of Israelites who have publicly confessed their faith in Christ by baptism has been considerably greater than in any former year. New stations have been occupied, fresh missionaries sent forth, and others engaged in the Great Metropolis. Contributions during the past year, £25,000.

The Society has stations at London, Liverpool, Jerusalem, Safet, Beyrout, Hebron, Constantinople, Smyrna, Warsaw, Lublin, Kalisch, Cracow, Posen, Fraustadt, Königsberg, Dantzic, Berlin, Stettin, Creuznach, Breslaw, Frankfort-on-the-Maine, Brussels, Strassburgh.

So great, it is said, is the excitement which prevails in Jerusalem on the subject of Christianity, that one of their most influential rabbis told one of our missionaries a short time since that his children now in Europe had expressed their wish to join their father in the Holy City, but that he had written to them to say that this had become a place so dangerous to young people's

faith (in the Talmud) that he wishes them to remain where they are.

Nowhere are the glad tidings of the messengers of the New Covenant more loudly called for than among the fainting and almost hopeless descendants of Abraham, who now cling to the ruins of the Holy City of their forefathers. Who can read without the deepest compassion the touching picture Dr. Macgowan gives of their temporal and spiritual destitution?—

"The footing of intimacy on which I now stand with my Jewish patients furnishes ample opportunities of becoming acquainted with their habits, opinions, and mode of life, which no other could afford me.

The most prominent trait in their character is a devoted attachment to the land of their fathers, and especially to the Holy City of Jerusalem. This, however, is combined with many peculiar notions of a superstitious nature, which excite mingled feelings of compassion and respect. To live and die in this sacred spot is, in their opinion, attended with extraordinary privileges both temporal and spiritual. Released from the cares, and tumult, and business of the world, their lives are to be exempt in a greater degree from the common infirmities of human nature, and spent in an uninterrupted enjoyment of peaceful, calm, and holy meditation. Their prayers are to ascend with more fervent rapture to the throne of the Most High; their nights are to be favored with celestial visions and communion with angelic beings; and, finally, at the close of their mortal life, their souls shall be at once received into eternal glory. Such are the exaggerated privileges of the Jewish inhabitants in the Holy City, the anticipation of which annually attracts vast numbers from all parts of the world to its walls. But with the majority these high-wrought expectations are soon followed by disappointment. The novelty of the scenes and places connected with religious associations soon dies away and is succeeded by the aspect of their real desolation. The wretchedness of

the dwellings, the scarcity and dearth of provisions, the sickness of the climate, the want of all occupation, except the study of the Talmud, and the cold lifeless round of formal devotions, these and many other circumstances, of which impoverished means are too often an accompaniment, damp the spirits of the new-comer, and chill his enthusiasm. His disappointment is deep, as his hopes had been elevated, and ends in a state of mind bordering on despair, or, more commonly, in listless apathy. Their persons, their dress, and houses, all bear a neglected air; their means become exhausted, their health fails, and they die, leaving their families to be supported by a pittance from the synagogue. There are numbers of widows and orphans in Jerusalem, who have thus lost their husbands and parents, and whose peculiar history and destitution render them objects of more than ordinary interest. Neglect, poverty, and disease, is their portion, with an utter want of all religious instruction.

To offer to these little ones 'the cup of cold water,' is almost all that we can at present do for them, but deeply do we feel those touching words of our blessed Redeemer, when he wept over Jerusalem, and would have gathered her children together, 'even as a hen gathereth her chickens, but they would not.' Their house is indeed left unto them desolate."

After the motion for adopting the Report had been agreed to, the Rev. H. Caswall, Professor of Divinity in Kemper College, rose and gave an outline of the action of the American Church in regard to the Jews in the United States.

The Rev. J. W. Cunningham mentioned the difficulties encountered by the Society:

"I am old enough to remember, that let other Societies have overcome what they might, let them have attained their present grandeur by any conflict whatever, there is not one to be brought into the slightest comparison with the Jewish Institution, with regard to the obstacles which, by the blessing of

God, it has broken down, and the enemies it has overcome."

The first of these difficulties was prejudice:

"The language of scorn was really employed,—'What! take up with those Jews,—those outcasts of the world? Can you really occupy your mind with objects of this kind?'" *

* "Like the wall of China, the wall of prejudice was in our way, but it has been broken down, and the whole 4,000 people in this Hall to-day take their stand upon Jewish ground, and rejoice to be called the advocates and supporters of this Society."

The second was in the character of the people, for whose benefit the Society was instituted:

"There was a great deal in the character of the Jews themselves; there was found great difficulty in this fact, in the character of the Jews themselves. It was not easy to become enthusiastic about them; it was not easy to warm one's heart with attachment to them."

The Rev. W. W. Pym gave an account of the first meeting of the Society:

"When thirty-five years ago this Society first unfurled the standard of Israel and called upon the Christian Church to enter upon this holy warfare, what was the result? Few responded to the summons, and joined in this crusade. About thirty-five years ago there was a meeting of the friends of this Society at the London Tavern, where there were collected about 300 persons, and Dr. Buchanan congratulated the friends of the cause on the large attendance! What would he have said, could he have looked forward in vision to this mighty assembly?"

Rev. W. R. Freemantle spoke of the translation of the Liturgy into Hebrew:

"I am astonished to hear of complaints and attacks made against our Liturgy. No book ever published in

Hebrew, besides the Bible, has made so great an impression upon the Jewish people. I am justified in saying this, for the late Rabbi Herschel, when he received a copy of the Liturgy of our Church in Hebrew, is reported to have said, 'This is the hardest blow that has yet been struck against Judaism.'

The Rev. Dr. Marsh said:

"The time of our success is indeed come, as will appear, if I only allude to a few facts by way of recapitulation. Hundreds of Jews have been converted to the faith of Christ; yea, and have died in it. Thousands are now professing the faith of Christ in different parts of the world; and tens of thousands are beginning to abandon the fallacy of tradition, and are turning to the study of the Word of God. The time of our success is come, because Jerusalem Christianity is now preached in that city, even repentance and remission of sin in the name of the Lord Jesus."

* * *

"The time of our success is come, because the Church of England is thus coming forward; because the Church of Scotland, in its General Assembly, has entertained the same great object; because the Episcopal Church of America is engaged in the same great and good work."

At the conclusion of Dr. Marsh's address, a Doxology was sung, and the proceedings terminated.

The friends of the Israelite, who have urged his claim upon the American Church, will find much to encourage them in the foregoing account. Here are no such difficulties as met the London Society. Here is no prejudice to encounter, nor can we think it "not easy to become enthusiastic" about the Jews—"to warm one's heart" towards them. On the contrary, for God's ancient people the voice of eldest time doth plead—the prophecies—fountains of consolation in affliction—not subject to the corruption of this mortal—not destined to pass away into forgetfulness—with Divinity mighty in

every line*—these prophecies foretell the ultimate conversion of Israel's children to faith in the despised Gallilean. And is not the voice of the past—are not the inspired promises sufficient to awaken enthusiasm in Christian bosoms?

Let him, whose heart needs warming towards this forlorn race, go to the bedside of a dying Hebrew. It is hard thus to go down to the grave with life just opening before him, science unfolding her treasures, and Mother Earth welcoming him with a glad smile: hard to die in youth with nothing accomplished. But why live? A mark is on his brow; to be removed only by the hand of death. If he lives, he must be a pilgrim and sojourner even as his fathers: he must reap the whirlwind because they sowed the wind. Better, far better, to die now—die, believing that Heaven hath some space, in which the sons of Abraham may find rest.

And he who falls thus, who gives Death no unfriendly greeting because he is weary of life, is a child of the Covenant. It is true, that now no rack disjoins his limbs, no faggot ends his earthly existence. True, he may now worship the God of his fathers in peace, and after his own fashion. But is this all that will be asked at the hands of Christian men towards this their brother who hath need? Is this all that will hereafter be required at the hands of the Gentile for the lost sheep of the House of Israel? We trow not. Let Christian men then be ready to prove that the love of God dwelleth in them.

W.

* Οὐδε νιν θνατα
Φυσις ανερων ετικτεν, υδς
Μη ποτε λαδα κατακοιμασει.
Μεγας εν ττοις ΘΕΟΣ.

Σοφ.

Miscellaneous.

MISSIONARY LIBRARY.

SCENES IN THE WILDERNESS—*An Authentic Narrative of the Labours and Sufferings of the Moravian Missionaries among the North American Indians.* N. Y., 200 Mulberry street. (*A Sunday School Book.*)

[Continued from page 359.]

We have met with nothing so well adapted to show that missions among the Indians, conducted in the *faith* of the Gospel, will be crowned sooner or later with the *blessings* of the Gospel, than this unpretending little volume. We are prone to despond on this subject. Let us take shame to ourselves that we have done so little, and learn from the Moravians what the Saviour enables those to do whose single aim is to glorify him and spread his name and salvation among men. We saw the origin and early successes of this mission among the Indians—how it reclaimed the most abandoned, awakened the opposition of interested men, which led to the persecution of the missionaries, and all this overruled to the furtherance of the Gospel—how the missionaries subsisted, and how they dressed—how they loved their converts, and how powerful this love was with backsliders—and left them at Shekomeko prosperous, happy, numerous.

But gossip succeeded at last in breaking up their establishment. A thousand stories were circulated—the missionaries were accused of being secretly Papists, because, from conscientious scruples, they would not take an oath affirming that they rejected transubstantiation, the worship of the Virgin Mary, Purgatory, &c., which the laws of the country at the time required that every inhabitant should take.

The missionaries were arrested and carried about from place to place, and finally the Assembly of New York, in 1745, passed an act positively prohibiting the Brethren from instructing the Indians. One of the missionaries sunk under the load of hardships, troubles, and opposition, and was buried by the Indian converts, who watered his grave with their tears, and the others retired from Shekomeko to Bethlehem, to which place they invited their congregation to follow them. This they declined to do at first, but the whites as usual wanting their lands, soon made their position so uncomfortable that they were glad to seek an asylum with their teachers in Pennsylvania, and formed a settlement in the vicinity of Bethlehem and Nazareth, to which they gave the name of Friedenshutzen, or Tents of Peace, and yet another which they called Gnadenhutzen, or "Tents of Grace." Here sprang up, as by enchantment, a village, with its chapel, its streets, its houses, surrounded with tilled and productive fields. Here the morning and evening sacrifice were offered, catechumens instructed, and holy communion administered every month—strict and faithful discipline observed, and Indian assistants appointed, who proved valuable auxiliaries. One of these, in his last illness, observed to those around him :

"I am weary, and wish to rest, for I have finished my work : my body will sleep in our burying ground, but it will rise most glorious : corruption and death are near, but only for a time. Even as the forest fades before the winter's frost, but lifts its head again in glory, so shall I rise. But if I had no hope, if I had continued the slave of sin, it would be with me as when the

flame devours the forest—it perishes for ever. The spring and the summer come, yet there is nothing but blackness and ashes. The oak, and the pine, and the cedar, lie withering beside the little trees and the weeds: they are all alike then.”

So prosperous was the work of religion in this village, that in the course of three years the Indian congregation had increased to about 500 persons. The Brethren did not confine their labours to that place and its vicinity, but made frequent journeys among the Indians in other parts of the country.

The Iroquois, or Six Nations,* a large and powerful tribe, were the principal objects of their benevolent exertions. In these journeys, they endured heat, cold, and hunger, and were exposed to rains without change of raiment, often sick, and in some cases fatally so.

But soon (1755) the “Old French War” arose, attended with unusually distressing effects upon the Christian Indians, their teachers, and peaceful settlements in the wilderness. The Iroquois sided with the French, and summoned all the tribes in their vicinity to join with them. Gnadenhutzen was marked out for destruction, avowedly as friends of the British Government, really perhaps from the hatred of some of the Indians for the Brethren:

“The fatal attack was made on the small settlement on Mahony Creek, situated, as has been stated, about half a mile from the town properly called Gnadenhutzen, on the opposite side of the river; though the whole in fact formed but one settlement. On the evening of the 25th of November, 1755, the lonely settlers were at peace in their dwellings. Some had just sat

down to supper. A sudden howling of the dogs was heard. This sound, so unusual at such an hour, somewhat alarming them, one of the missionaries, Gottlieb Senseman, went out at the back door to see what was the matter. By this means he was saved; for the Indians perceiving, by the howling of the dogs, that they would be immediately discovered, fired a gun, and Senseman at once discovering the danger, and finding that there was no time to return, was fortunate enough to escape, undiscovered by the Indians, beyond the immediate vicinity of the settlement.

“It was just at this eventful crisis, about twilight, that Zeisberger* reached the bank of the river opposite the Mahony settlement, now environed and assaulted by the Indians. The intrepid man dashed through the river on his horse, and had scarcely reached the opposite shore when a discharge of musketry announced that the attack had indeed commenced in earnest, and that the work of butchery and death was going on among his brethren. He hastened in anguish, though sensible that his single arm could avail but little. The discharges increased, and fearful cries were mingled among them. The light was so dim that he could see no objects in the distance, save the flashes which were evidently around the devoted settlement. Instead of flying himself for shelter, he remained in the midst of the fatal scene, and aided the fugitives.

“While such was the scene without, as it presented itself to the aching sight of Zeisberger, the scene was far more frightful in the mission-house itself. Scarcely had Senseman gone out by the back door to see what occasioned the howling of the dogs, than, as we have seen, the report of a gun followed. Still more alarmed at this, and through ignorance of the mode of Indian warfare, acting with little caution, several of the brethren, with some of the females of the mission, rose hastily up,

* The Mohawks, the Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras.—(See Bancroft's Hist. of U. S., Vol. 3, p. 240, for a map of Aboriginal America.

* Zeisberger was a missionary among the Onondagas, greatly beloved by the Iroquois, and who, on the first intelligence of danger, hastened to apprise the unsuspecting victims.

ran to the front door, and opened it. The moment the door was opened, a number of Indians were seen with their pieces pointed directly at it, who instantly fired, killing Martin Nitschman on the spot, and wounding several others, among whom was the wife of Nitschman. Utterly defenceless as were the missionaries, there was no time for hesitation, and parley with the infuriated foe was in vain. Urged then by the imminency of the danger, all fled, the wounded with the rest, with the utmost precipitation up the stairs to the garret, the door of which they barricaded in an astonishingly brief space of time, and with such address, that it formed for a time a sure defence. In the meanwhile the savages rushed into the house, crossing the mangled body of the missionary, and hastening to assuage their thirst for blood by the death of those who had fled into the garret. Baffled in the first attempt to burst open the door, and impatient of delay, they set the house on fire. As the flames began to kindle, a boy by the name of Sturgeons got on the roof, and, leaping from thence down to the ground, made his escape. Encouraged by the success of the boy, one of the sisters, the wife of the missionary Partsch, watching a favourable opportunity, next got upon the roof, and succeeding in reaching the ground unhurt, fled, unobserved by the

enemy, and hid herself behind a tree upon a hill near the house. The next who attempted the dangerous flight was Christian Fabricius, the chief of the mission, and a particular friend of Zeisberger's; but the savages, whose attention for a while seems to have been drawn from the house, supposing, doubtless, that as they had set fire to the building, escape was impossible, discovered Fabricius ere he had effected his escape. They at once fired, wounding him with two balls. He was seized alive, quickly despatched with their hatchets, and his scalp cut off. The Indians being now on the alert, further escape was prevented, and the rest of the family who fled to the garret were burned to death. Among the rest was the wife of Senseman. Though surrounded by the flames, she was seen standing with folded hands, and was heard to say, "*'Tis all well, dear Saviour!*" Her husband had the inexpressible grief to behold his wife perish in this miserable manner."

Thus fell the first blow upon this flourishing Christian settlement. Gnadenhutten was fired, and the plantations on both sides of the river laid waste. The missionaries and Christian Indians found their way to Bethlehem.

Intelligence.

We mentioned in the May (1843) No. that the American Sunday School Union had offered a small library to any missionary who might need. The following communication is inserted, that clergy who desire their books may know in what way application should be made :

*American Sunday-School Union,
Philadelphia, July 1, 1842.*

In accordance with the above resolution, the Board give notice that it is their intention, to supply destitute Sunday-schools with libraries at reduced prices, or gratuitously as far as they may have the means ; and they invite application, from ministers,

superintendents, or teachers connected with such schools, or acquainted with the circumstances of destitute places.

The application (WHICH SHOULD BE POST-PAID,) must set forth the name of the place, County, and State ; the date of its settlement ; the number of children of a suitable age to attend Sunday-school ; the number actually attending and capable of reading ; the means of week-day instruction in reading ; the time when the Sunday-school was established, and whether they have had a donation of Sunday-school books from the American Sunday-school Union, or from any other source.


This statement, to be certified by the minister (where there is one) of the church with which the school is connected, and when there is none, by some neighbouring

minister, or other respectable individual, accompanied with the remittance of as much money as the friends of the measure in the place will contribute towards the library, and with specific directions as to the way the books should be sent. If the school has a library, and the object is to increase it, the titles of the books should be sent with the applications, to avoid having duplicates.

FREDERICK W. PORTER,
Cor. Sec.

SOUTH CAROLINA.—N. R. Middleton, Esq., of Charleston, S. C., has acceded to the request of the Domestic Committee to act as Receiving Agent, vice Daniel Ravel, Esq., resigned.

KENTUCKY.—Rev. J. Avery Shepherd, Deacon, has been appointed by his Bishop Missionary at Paris, salary \$100 per ann., from July 1st, 1843.

 A Quarter has just expired, leaving more thousands due to the Missionaries than there are hundreds in the Domestic Treasury to pay them.

FOREIGN.

Africa.

DEATH OF THE REV. MR. MINOR.

Most of our readers have already been informed, through the weekly religious press, of the afflicting intelligence received from our Mission in Western Africa. Our excellent brother, the Rev. Launcelot B. Minor, is no more. He died at Cavalla, on the 29th of May, sustained to the last by the refreshing presence of a faithful Redeemer, and even in his dying moments cheering on the Church to the more vigorous prosecution of the work for which he was laying down his life. The Lord vouchsafe a gracious answer to the prayers which went up with his parting breath, and send down upon the Church at this time a more abundant outpouring of his quickening Spirit; so that we may pray more earnestly, and labour more untiringly, and give more abundantly, to sustain this Mission, from which *they* have not shrunk who are bearing the burden and heat of the day.

We subjoin an affecting account of Mr. Minor's illness and death, which has been transmitted us by the Rev. Dr. Savage:

Mr. Minor's health had been declining for some months. About February, he was put upon a regular course of medicine with evident benefit. I advised him to avail himself of the first opportunity for a voyage at sea. No such opportunity occurring, he gradually grew worse, and on the 21st of April a severe diarrhoea super-

vened. In his then feeble state nothing but danger could be apprehended from such an occurrence. I proceeded immediately to his station upon being informed of his case, and found him dangerously sick, with a full conviction upon his mind that he could not recover. No anxiety was visible, however, respecting the result, but he seemed to be calm, peaceful, and resigned. The exercises of his mind during this attack were interesting and gratifying to his friends.

Among my remedies was opium, administered in large continued doses, at short intervals. Under its influence, he was inclined to sleep, and at times to stupor; hence he was much incapacitated for connected thought. But, awaking from sleep, he would have moments of clearness, and request me to pray, expressing great pleasure in the exercise. On one such occasion he remarked, "Prayer is sweet—we ought to pray more. Were we more earnest for ourselves, our interpreters, and our people, we should be more successful."

He frequently expressed a sense of his unworthiness and unprofitableness, declaring the atonement of Christ to be the only ground of his acceptance before God. In the course of conversation on this point he said, "Oh, Doctor, I am a sinner—a sinner saved by grace." Soon after this, waking from sleep, he said, "I had sweet thoughts of Christ—Oh! he is my Saviour." Usually he left it with me to suggest the points of request in prayer, but on one occasion he said, "Pray that I may have patience."

At one time he seemed to have considerable anxiety respecting the continuance and prosperity of his station in case of his immediate death, and affectingly asked, "*Who*

will take my place?" I could only say, "God will provide—can you not leave it with him?" He did not refer to the subject again.

There was a time when his case appeared to be very doubtful, and I informed him that the probability was decidedly against him. He proceeded with great calmness, exhibiting much conscientiousness in so doing, to give directions concerning his private affairs and his station, expressing the desire that neither individuals nor the Mission should lose any thing by his management. His request, repeated, was, "Let all payments be liberally made." His disease was peculiarly obstinate, and on one occasion I informed him that if it did not soon yield he must die. He replied, "Let it be as God directs. I have no desire to live but to benefit others." Soon after, his case took a favourable turn, and on the ninth day after my arrival I left him in an advanced stage of convalescence. It was decided that I should return in a week, to accompany him up to my station, where he could be immediately under my attention, and the more readily take advantage of an opportunity for a trip to sea. On the arrival of the appointed time, I felt too unwell to do it, and requested Mr. Payne to go down for that purpose. He was accompanied by Mr. Smith, who went to remain with Mrs. Minor till she could complete her arrangements for the contemplated absence. They found Mr. Minor able to walk about, though very feeble. They left Taboo on the 16th of May, at 2 o'clock P. M., (Mr. M. reclining in a travelling basket,) and arrived at Cavalla, Mr. Payne's station, at about 10 the same evening, a distance of twenty-five miles. On arriving he felt fatigued, and went immediately to bed. Next day his disease returned. Finding it did not yield to remedies, I was sent for, and arrived on the 18th. His symptoms I found of the most alarming character. Under a vigorous use of remedies, they were for a time kept at bay, and through the following day his case bore a decidedly favourable aspect. On the third day, Saturday, a change for the worse took place. His nervous system was greatly affected, and he would call up long absent and distant objects to his mind. Among the most prominent, and one upon which he delighted to dwell, was the image of his aged mother, for whom he had retained an unabated affection.

At night his wife arrived, in company with Mr. Smith. He indulged freely in inquiries respecting persons and things at his station, and seemed to be a good deal excited. That night was one of great restlessness, and the next day (Sunday) he was much

worse. From this time no amendment was perceptible, but, on the contrary, an aggravation of his symptoms, and gradual progress of disease. I now made known to him my opinion that he would not recover—that *his end was approaching*. The announcement seemed to cause no surprise. The calmness and peace of mind before apparent were still undisturbed.

I asked him again respecting his hopes of salvation, in view of his present nearness to eternity. His reply was of the same tenor. Faith in the atonement of Christ was the doctrine he had preached—that by which he had lived, and that upon which his soul rested, now that he was about to die. Previously he had requested the frequent prayers of his brethren, but from this time he became absorbed in the exercise himself. I asked him to remember in his supplications, the Mission, his associates, and myself in particular. He replied in an emphatic manner, "I have—I do."

I called his attention to the propriety of now making any additional requests that he might desire to leave. He repeated those he had made before, and added, "I have put my house in order—I am ready to die;" and, after a pause, "Where I die, there let me be buried."

Desiring to know what his views were, at this solemn moment, of our operations, I said, "What do you now say of the work—shall it go forward?" He immediately replied, "What! the Mission?—Yes," with strong emphasis, "*let it go forward more than it ever has done.*"

His voice, naturally strong, had retained its force till now in a remarkable degree; but, getting perceptibly weaker, he became disinclined to more effort in speaking or moving than was necessary. He was evidently in close communion with God upon eternal things. On one occasion he was heard to say within himself, "Away now with all worldly thoughts, all vain words;" and audibly prayed for his "mother, brothers, and sister, and her children, that they might be given to God and his Church."

Sunday night was one of great restlessness and trial to himself and attendants. His symptoms had reached their highest degree of aggravation, setting at defiance all remedies, requiring constant motion and attendance, and portending rapid dissolution. He had generally been free from pain, and often expressed his gratitude for so great a favor; but, in the present stage, he seemed to suffer greatly. When asked if it were so, his reply would be, "Not much," or "Not now." Throughout this last attack he had made a remarkable exhibition of the patience of the Gospel.

On Monday morning it was too evident

that our dear brother was about to enter upon the scenes of eternity—there was a gradual increase in the severity of his symptoms, and all that could be done was to attend, alleviate, and wait for his death. About the middle of the afternoon when a prominent symptom was at its height, and threatened immediate extinction to the remaining spark of life, he turned towards me, and said with an expression that cannot be described, “Oh, Doctor, is there no relief for this?” “Not in *my* power,” I replied; “and such is its nature, dear brother, you cannot long survive,—you are now wholly in the hands of God.” Turning his head again, he silently and meekly laid it down, as it were, to die. Death was upon him.

I now asked if Christ were still as near and precious as he had so often found him to be. “Oh yes, if I know my own heart,” was his answer. Then, after a pause, he said with fervor, “Jesus, my master, is *near*;—he is *very near*;—*now* is he *especially gracious*.” A few moments of silence ensued; he then added, “Oh, I am *dying*”—trying, as it seemed, to realize the awful fact in all its momentousness. “Tell mother that my Saviour is now very near—tell Mary”—here I mistook the precise exercise of his mind, and requested an attendant to call Mrs. Minor, who had left him for a moment. But he immediately added, “No, don’t call her—I did not mean—tell her *now*”—seeming to know that the trying moment for her had not arrived, though it was evidently at hand.

He continued two or three hours after this, and in prayer as much as his symptoms would permit, calmly awaiting his summons into the presence of his God. During this period, I twice raised him up at his request, the better to meet his symptoms. Each time he fainted, when I thought his spirit had verily taken its flight. The last time he was evidently expiring, and I held him in my arms, momentarily expecting he would be a corpse. He revived, however, just enough to say, “Lay me down.” As I did so, he turned over on his left side unassisted, and, after a few moments, said audibly, distinctly, and with increasing energy as he spoke, “I am dying”—“farewell mother”—“farewell sister”—“farewell brethren in the ministry.” He then bade farewell to his wife, and added, “farewell brethren”—“I have never regretted coming to Africa”—“farewell all.” He then ceased to speak, and in a few moments more breathed forth his spirit into the hands of Him who gave it. So calmly and silently did he expire, and so little changed in death, that I was at a loss for a time to know whether he had indeed departed. He died at 5 o’clock P. M. on Monday the 29th of May.

Mr. Minor’s death, added to the other trials which had been permitted previously to fall upon this Mission, is a heavy affliction to our brethren in Africa and to the Church at large, and will possibly give rise to the question, “Why this waste?” The members of the Mission feel these repeated dispensations more keenly far than the Church will or can. Every individual taken from their midst, in this stage of their operations, is an inexpressible loss. But their apprehensions arise chiefly on account of the effect on the Church. Will she be discouraged? Will she close her hands? Will she withdraw from the work? are questions of no little moment, and cause no little anxiety.

But is there in reality ground for discouragement, *if her agents in the field* do not falter at the prospect before them? Are the trials that have arisen more and heavier than were anticipated at the outset? Are they as many and as great? Are they more than other Missions have been called to sustain, which are now reaping the rich fruits of their trials and labours?

If the question of discouragement be asked in reference to those in the field, we answer in the negative. They call now for more assistance, and never was the demand more pressing. Besides the vacant station at Taboo, we are solicited to assume the three stations of the American Board, made vacant by the removal of that Mission to the River Gaboon. If we do not occupy them, they will fall into the hands of the Church of Rome.

“Shall the work go forward?” was the question put to our dying missionary, in view of death and of all the circumstances of discouragement by which the Mission was surrounded. “Yes!” was the emphatic reply, with the scenes of the judgment and of eternity opening before him; “Yes! let it go forward more than ever: I have never regretted coming to Africa!” And the words of this dying brother are echoed by every member of that Mission.

“Who will take my place?” was one of the anxious inquiries of the expiring Minor.

The question waits a reply. We put it to the Church. To her it belongs. Who will take the place of Minor, vacated at the call of his Master?

ARRIVAL OF THE REV. DR. SAVAGE.

The Rev. Dr. Savage has returned to the United States, having arrived on the 23d of August last, in the brig Wm. Garrison, from Sierra Leone. Mrs. Minor, the widow of the deceased missionary at Taboo, accompanied him.

The return of Dr. Savage has been with the entire concurrence of the other members of the Mission, and indeed in pursuance of their earnest request, in order that he might make use of every means for the re-establishment of his health, and give his personal aid to the securing, with all expedition, an addition to the number of missionaries, and also the aid of suitable persons to act as teachers.

From Dr. Savage we have received the following information concerning the Mission:

Upon my leaving Mount Vaughan it was thought best to break up the male department of the School, and distribute the scholars among the different stations, and otherwise diminish the duties of that station, that they might not be too burthensome to Mr. Hazlehurst. That school is now composed wholly of girls (number fifteen), under the charge of Mrs. Thomson, superintended by Mr. Hazlehurst. I left it in a very promising condition. The children had made good progress in the ordinary branches of instruction, and sewing. Two deaths had occurred in connection with the station since my last report: Henry Harmon, the coloured teacher of the male department—his disease was the consumption; also, a native boy, English name, Wm. E. Byrd—his disease was a scrofulous affection. He died at his father's, having gone home four days previous to his death. He was an excellent boy, his age about twelve, and, such had been the manifest effect of my instruction upon him, that I cannot but hope he is now with God. He had for two years entertained the strongest dislike to his native habits, never desiring to go home. So remarkable was he in this respect, that his father had made great complaints, and said if he did not go to see him more, when he

could catch him, he would tie him up, and thus keep him. He had long been a very obedient and moral child, and had the respect and love of all around him. For three years, I do not remember to have detected him in a *lie* or in *deception*—among their *great sins*. His death was very sudden. None but his own people were with him at the time, but his father informed me that he spoke of the missionary, and his last words were, "Father, I love to be in the Mission, and want always to be there. I been a long time with those God-people, and now, when I begin to learn so I can go and teach my own country-people, I must die." From the account I received of his friends, which was very imperfect, he manifested no fear, but died in great calmness, and, I cannot but hope, in the prospect of eternal happiness.

I was not with Henry Harmon when he died, being at a distance with Mr. Minor, but the evidence is very satisfactory that he died with faith in Christ, manifesting a joyful willingness to depart and be with him. He had been taken from the Colony about four years before, wholly educated by us for his work,—had in that time professed a change of heart, been baptised, and, we cannot but hope, is now among the redeemed in heaven.

Since my last report, I have performed two marriages—one between Manton Eastburn and Mary Sigourney, two of our native scholars. Manton had been my assistant teacher in the school, and on breaking up that department was located with his wife in charge of a school at the mouth of Cavalla River, to be under the supervision of Mr. Payne.

Manton is the brother of Susan, and was one of our earliest converts. He gave for a time very satisfactory evidence of the reality of his change, but is a boy of great quickness of temper and strong passions. In about eighteen months after he made a profession of the Christian religion, he fell into grievous sins, living secretly in them for a time, and, becoming worse and worse, he at last withdrew from all restraint, and gave himself up to the vices of his native condition. Having gone on thus for some months, he was taken dangerously sick, and sent for me, professed penitence for the past, and requested to be taken back into the Mission. Upon stating his request to the school, his mates in the Mission who had forsaken him took the waggon, went to the native town, put the returning prodigal in, and drew him out to Mount Vaughan. They treated him kindly, and with my attendance and care, he was by the blessing of God restored to health. He appeared before the

school, made a free and full confession of his past sins, representing himself wholly in the light of unworthiness, ingratitude, and wickedness; exhorted the other children against following the example he had set them, and to follow the advice and example of those who had come to do good not only to their bodies but their souls. He concluded by asking the forgiveness of all. Having had a suitable trial, he was permitted to marry Mary Sigourney, for whom he had professed an attachment before. Though still not what we wish, yet we have strong hopes that he will ultimately prove an efficient instrument for our work.

The other case is that of Susan Savage. I married her to a native young man (James Cataline, by name), formerly in the employ of Mr. Wilson, of the American Board, who procured him from Cape Coast. He was the teacher at Rocktown, at the time we assumed that station, and desiring to remain in connection with it, Mr. Wilson very kindly yielded to his request. They had, at the time I left, a school of 13 boys. They were married two days before my departure. Susan's heart has long been bent upon teaching her own "*country children*," and we doubt not will succeed in getting up an interesting school from among them. Susan too, one of our earliest converts, had fallen into sin under circumstances of great temptation. She, however, has given the most satisfactory evidence of her repentance, regained the confidence of all around her, and become doubly diligent in her studies and preparation for usefulness. She is now married to one who is a professing Christian, and has entered upon her work with encouraging prospects.

You are already informed that we have conditionally assumed the two stations belonging to the American Board, at the request of Mr. Wilson, and through him, of the people among whom they are. They have been put under the supervision of Mr. Hazlehurst. At one of these, Rocktown, about five miles west of Cape Palmas, is located James Cataline and wife, native teachers. At Fishtown, about twelve miles west of Cape Palmas, is another of our native scholars, James Donohue, in connection with an aged coloured man, who had been in the employ of the Mission. He is placed there to take charge of the Mission property, till a missionary or decisive information shall be received from the Committee. The people of this place are exceedingly desirous that we should send them a missionary. A delegation of three of the most influential Headmen was sent to the Mission, with a special petition to

that effect. A comfortable house and out-buildings had been erected by the late Dr. Wilson, of the American Board, and part of the grounds brought under cultivation. A favourable impression had been made upon the people by him and his successor, which, we feel, ought to be followed up.

These stations, conditionally assumed, increase our present number to eight—at each of which is a school, in all comprising not less than one hundred and forty children. This number it is our design to keep constantly under our instruction and influence, they being abstracted from their families and received as boarding scholars. A system of night schools is being carried out, taught by our more advanced scholars, by which, education we hope will be diffused, and a reading community raised up for our books from among the coming generation.

The Gospels of Matthew and Mark, and other detached portions of Scripture, and religious tracts, have been translated and printed by the Mission of the American Board. Morning and Evening Prayer, the Litany, and a good portion of the Psalms, had been translated by our Mission and introduced in part at Mr. Payne's station, though not printed; besides books and tracts conjointly translated by the two Missions, and printed at the press of the American Board. That press is probably removed at this time to the River Gaboon, where the efforts of their Mission for the present is to be confined. Our Mission, therefore, is left without any means of printing its translations, and has made an urgent request to be supplied with a cheap press at the earliest date. It is hoped that the Liturgy of the Church will be ready for printing by the time it will arrive and be set up.

Mr. Smith's house was so far completed at the *River Cavalla Station*, as to be habitable. His school had been in operation for two or three months, taught by a native convert, sent out from Mount Vaughan, and under his superintendence.

The school at Taboo was still carried on by a native teacher, raised up by Mr. Minor. This man is considered very promising, was thought to be a convert by Mr. Minor, and in the estimation of all bids fair to become a very useful instrument.

Some account has already been given by Mr. Minor of his efforts at this station. Amidst much that is discouraging, such are the visible effects of his labours, we can but "thank God, and take courage," and call aloud for one to supply his place.

A message has been sent from the people unitedly, asking for another missionary. This tribe is a peculiar one. It is divided into families, having conflicting interests and long standing jealousies. While with them, Mr. Minor succeeded to a remarkable degree in gaining an influence over them, and maintaining peace. Had he been spared, much more good, and that immediately, we think, would have been accomplished. No sooner had he died, than the leading spirits in these "feuds" began to arise, and serious troubles were threatened. All parties gave me their assurance, however, at the time of my departure, that "war" should not take place, and it is to be hoped that Mr. Payne, who was appointed by the Mission to supervise the affairs of the station till another missionary should arrive, will be able to bring matters to a peaceable issue.

It has been a prominent design with the Mission to act directly upon the adult population, by preaching and constant intercourse. In this respect, there are signs of encouragement, especially at the Cavalla and Taboo stations. The design of the Sabbath is becoming better understood, and an increasing disposition to observe it becoming visible. Their confidence in their gregees is diminishing, and some remarkable cases of renunciation have taken place.

The older children in the schools are becoming converts, and exerting a perceptible influence for good among the adult population. The number of Church members from among the natives was fifteen; five others were candidates for admission. In this part of our operations, the seed which has been sown is springing up, and some fruit has already appeared. Five of our older native scholars are acting in the capacity of teachers, and though at the best they are imperfect instruments, requiring constant supervision and instruction, yet an influence here is going forth perceptibly for good, and we are encouraged to look forward to more and greater blessings. Small as our success is, it has been accomplished under great trial and great difficulties. Small as it is, we feel that it comes from God alone. It is not in man to change the heart. It is not in man to cause the Sun of Righteousness to arise with healing in his wings upon a debased and benighted people,—and yet the heart has been changed, light has arisen, desires and inquiries are increasing, and the light is spreading, and here is our encouragement. That the work—the great work—is to be accomplished, we believe. That it is to be accomplished by just such instrumentality as is now being put forth, and under circumstances of

great difficulty, sickness, trial, and death, we believe. The commands of God are upon us and upon the Church. His promises are for us; and with these commands and promises in view, we take up the words of the departed Minor, and say, even in view of all that has come upon us, and *will yet come*, "Let the work go forward more than it ever has done."

By Dr. Savage, letters have been received from the Rev. Messrs. Smith, Hazlehurst, and Payne.

Mr. Payne, the Missionary at Cavalla, writes that,

"The short stay of Capt. Brown, together with the press of business devolving on me, in settling up the affairs of the late Rev. L. B. Minor, previous to his widow's departure for America, leaves me time only to send you a few lines; promising, however, by the Atalanta, now hourly expected at Cape Palmas, and to leave in about two months, to send you whatever may be thought interesting in my journal.

Of the particulars of the death of brother Minor I need not write to you, as Dr. Savage, who accompanies Mrs. Minor to America, for the improvement of his health, having been with him during most of his illness, will be able to furnish you with more satisfactory information. I will only say, that his death greatly encouraged and strengthened those who survive him. But who, oh, who will come over, and take the interesting station left destitute by the death of our brother?

At this station we have just passed through a most unpleasant 'palaver,' originating in a desire to raise the price of rice and palm oil. This, though directed chiefly against the colony, was extended to the missionaries, because they pay the same prices that are given in the colony. As nothing was allowed to be sold while this palaver was pending, which was more than two months, we should have been greatly incommoded, had we not been supplied from a neighboring town which was not a party in the matter. This will appear like a strangely ungrateful act on the part of the people towards those who came to save them,—and so it is; but it is one of the many trials to which we are exposed in saving immortal souls; and, in such a cause, who is not willing to suffer? The people, at last, (I believe because they could not gain their point) professed great shame for having included their 'god-man' in a trade palaver, and pledged themselves in writing, never to repeat it.

Throughout this difficulty, however, I did

not permit my being denied 'the bread which perisheth,' to stop me from dispensing the 'bread of eternal life' And I experienced some reward of my labors in another partial greegree harvest. On one afternoon two old men, one the oldest at Cavalla, and three middle-aged ones, gave up their stock of greegrees. It was affecting in the case of the old man just named, to see how early the superstitions of the fathers take hold upon the children. The grand-daughter of the old man, not over five years of age, on hearing me say something about taking the greegrees, besought me with tears not to touch them; and as we were taking them from their places, a son of the old man sprang forward and wrested from our hands a small piece of horn tied to a string, which he said was his greegree, and he would not part with it.

No doubt, in cases of this kind, it often happens that some of the greegrees given up have been *proved* to be vain, and therefore parting with them would be no evidence of the force of truth. But that all should be abandoned, I think can only be accounted for upon the supposition that it is the work of the 'Sword of the Spirit, which is the Word of God.'

Our Sunday congregations during the last six months have averaged 100. Attendance on Sunday School, 50. In our Boarding School we have 42 pupils, male and female. We have 16 communicants, 11 being natives. Candidates for baptism from amongst the scholars, 3. Thus is the Lord beginning to work by our poor instrumentality. You will not cease to pray, as I am sure the Church will not, that He will work yet 'more abundantly.'

We are glad to hear of the flattering prospects in China, and the growing interest in Missions in the Church. May it be yet greatly increased!"

No one can have watched the course of our Mission on the Western Coast of Africa, since its commencement, without feeling satisfied that, amid much of disaster and sorrow, the blessing of the Holy Spirit has accompanied its labours. And no one can refrain from admiring the persevering zeal with which, under so much trial, those servants of Christ who gave themselves to this work have continued in it. It is now demonstrated that their labours and prayers are not scattered to the winds; they are

already crowned with results which may well animate the Church to a more hearty and liberal support of those who are devoting their lives to the cause. It is seen that light, and peace, and purity, and joy, can be imparted to the ignorant, ferocious, impure, and wretched natives of this coast. To "the glorious Gospel of the blessed God" must we look as the means of elevating these degraded creatures in the scale of moral being. And gloomy as the past history of Africa assuredly is, yet, when we look at what has been done, we may, without a fainting of the heart, look forward to a change among these tribes which will amply repay the toils of those who are now labouring in their behalf.

If then there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, we must awake to the duty of sustaining those measures which the Church, through her authorized agents, is now taking for the extension of this Mission.

The Committee of the Board of Missions, to which, at its last meeting, was referred the last annual report of the Foreign Committee, used this language, the justice of which we cannot but feel:

"The Committee regret to observe, in the language of the report, a frequent reference to the means actually at the disposal of the Foreign Committee, as limiting them in the proposal to the Church of plans of usefulness and duty. No such limitation can be recognized. 'We walk by faith, not by sight.' It is for us to propose—wisely, prudently, confidently. It is for the Church to supply the means."

Believing it then to be the hearty desire of the Church that this Mission, planned, as we believe, "wisely, prudently, confidently," should be strengthened and enlarged, the Foreign Committee have listened to the earnest cry for aid from our missionaries on the station, and now ask the services of two clergymen, and five teachers or catechists, for the African Mission.



MOUNTAINS, AND MARKET CANOES, NEAR BOKWEH, WEST AFRICA.

SCENE IN WEST AFRICA.

THE ENGRAVING on the other side presents a View on the river Niger, one of the mighty rivers that flow through the vast continent of Africa. In that quarter of the world there are no roads, as there are in many other countries, and therefore it is very difficult and dangerous, and sometimes almost impossible, to travel any distance by land; but by means of these great rivers, which have been well called "the high roads of Africa," it is comparatively easy to reach the very heart of the country. The Niger is supposed to extend upward of 2,600 miles toward the North and North-West; and another river, called the Chadda, which falls into the Niger, enables the voyager to proceed many hundred miles toward the East.

China.

The door of entrance into this empire, so long closed to all the efforts of the Christian world, has of late been so widely opened by a gracious Providence, and the encouragements to Missionary enterprise in this field are now so many and great, that the Foreign Committee feel loudly called upon to take prompt and energetic measures for the establishment of our China Mission upon a broad and liberal foundation.

We learn from Dr. Boone the following facts, which will afford to many of our readers perhaps more definite ideas of the extent of the field which is now accessible than they have hitherto possessed. The five ports which are by the treaty thrown open to trade, and to the residence of foreigners of all nations, with their families, are Canton, Amoy, Fuh-chow-fu, Ningpo, and Shanghai. Canton is in about the 23d degree of latitude, and is generally estimated to contain a million of inhabitants. Amoy is distant from Canton to the N. E. about 350 miles, and has a population of 130,000, with two very large cities of perhaps 500,000 inhabitants each in its immediate neighbourhood. Fuh-chow-fu is the capital of the Fuh-Keew province, it is situated on the Min river, which runs up into the Black Tea districts, and it is supposed by some that this port will become the great mart for the black teas of China. Its population is estimated by the Chinese at 5 or 600,000. It possesses in many respects great advantages as a Missionary station. It is distant from Amoy about 200 miles,

and is higher up the coast. Ning-po, the next port to the northward, is described as one of the finest cities in the Empire. It is in the midst of the rich and populous silk districts, and is not far removed from the great porcelain manufactories. Its population is stated at 600,000. Shang-hai, the fifth and most northerly port, enjoys an easy communication with the Yang-tse-Kiang, (the "Child of the Ocean,") the great river of China, and with the grand canal.

At these several places, and the towns and villages immediately contiguous to them, the missionaries will have access to at least four or five millions of men; which, allowing a parish of 10,000 to each missionary, would afford immediate employment to 400 or 500 missionaries. This field must and will be occupied, and we are anxious that our beloved Church may bear its full share of the self-denials and labour, and of the glorious reward which will crown the cultivation of this field. We regard the events which have recently transpired in China as immensely the most important that have occurred in the generation in which we live, and this, whether we look at them in a political, commercial, or moral point of view. Politically, they have introduced one of the greatest nations of the world—hitherto secluded—into the society of nations. Commercially, they have opened a market for the clothing of millions of men. In the southern provinces of China there must be 150 millions of men who wear a coarse cotton fabric, like our common do-

mestics, all the year round. It would require all New England to be converted into a Lowell to supply such a market, should the spinning jenny succeed in putting down in China, as it has done every where else, the manufacture by hand. We say, then, that viewed politically and commercially, the recent treaty with China is the most important event which has occurred since the discovery of America, and as respects the moral interests of our race, we must go back to the Reformation for an event of equal interest and importance. When told that the population of China numbers 360 millions of immortal beings, the numbers so far exceed our usual calculations, that, to the minds of most persons, they convey no definite idea.

The following calculation may assist our readers in forming a more definite idea than they have hitherto had of the immensity of the work which devolves upon the Christian Church in bringing this people acquainted with the Gospel:—Should a missionary preach to a congregation of 5,000 hearers, and change this congregation every year, it would require 72,000 years for him to preach the Gospel to every one in China: and should he be so blessed as to become the instrument of the conversion of 1000 individuals annually, it would require 360,000 years for the conversion of the empire. From the shortness of human life, to render the conversion of China possible, the Gospel must be preached from hundreds of thousands of tongues, and the necessity of setting about this great work immediately, and of taking energetic and active measures for rearing, in the shortest space of time, an efficient Native Ministry, is apparent.

In view of these facts, the Committee desire to send out a strong and efficient body of men; and circumstances induce them to believe that their appeal to the Clergy, and to young men preparing for Holy Orders, will not be without a cheerful response. They have reason to hope that another year will find our missionary, who has so long waited with faith and patience for the opportunity of proclaiming the Gospel to China, living peaceably within its borders,

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received gladly by its people, cherished by its rulers, and accompanied and sustained in his endeavours by many faithful fellow-labourers in the work of the Ministry.

To carry out these plans, unusual demands must be made upon the liberality of the Church; and to bring out this liberality more information must be imparted, more zeal inspired, more—*many more*—congregations enlisted among the supporters of this noble work.

As one of the surest means of effecting this, the Committee are of opinion that the Rev. Dr. Boone should remain for a season in this country. They are of opinion that his presence is important, to aid in securing the co-operation of a well-qualified corps of missionaries; to assist in the preparation of those candidates for orders who have offered, but of whose services, before their ordination, the Committee do not feel at liberty to avail themselves; and, by visiting the Churches as far as may be possible, to excite for the Mission an interest which is increased by personal intercourse with missionaries more than by any other means.

They entertain a sanguine expectation that the results of this temporary sojourn of Dr. Boone will be gratifying to all the friends of this most interesting Mission; and not the least will be, under God, the re-establishment of the health of our missionary, a matter which, though never alluded to by Dr. Boone himself, the Committee feel bound to consider.

Moved by these considerations, the Foreign Committee, at a special meeting held 5th Sept., unanimously resolved "that it is expedient to defer the return of the Rev. Dr. Boone to China until the next year."

At the instance of the Committee, Dr. Boone proposes to visit as many congregations as possible. We anticipate for him a cordial reception from Clergy and Laity, and for this Mission that zealous, energetic, and liberal support which it so richly merits, and which is demanded by the honour of the Church, the claims of perishing heathen, and the obligations of the blessed faith which we profess.

Mesopotamia.

The Rev. James W. Miles, of the diocese of South Carolina, appointed a missionary to Syria, on condition that the requisite funds should be provided for his support, independent of the current receipts, has arrived in the city of New-York, to make arrangements for his departure.*

The condition which the Committee felt constrained to affix to the appointment, has been fulfilled by the zeal and liberality of the churches in South Carolina.

In pursuance of an invitation given through the Ministers of the Episcopal Churches in the Parishes of St. Philip's and St. Michael's, Charleston, a meeting was lately held to consult upon the practicability, expediency, and best mode of raising the sum required by the Foreign Committee of the Board of Missions, for the support of the Rev. Jas W. Miles, as a missionary to the Syrian Christians.

After divine service by the Rev. T. C. Dupont, the Rev. Dr. Hanckel was called to the chair, but resigned it to the Bishop, who came in soon after. The meeting, after hearing extracts from Mr. Miles's letters, and several addresses, adopted the following resolutions:—

On motion of H. D. Lesesne, Esq.,

Resolved, That while the condition of the Syrian Christians appeals most strongly to our sympathies, their location and language indicate their Church as the most efficient instrument for extending the Gospel in Asia, could it be restored to primitive purity of doctrine and discipline, and re-animated with its ancient zeal.

Resolved, That in the ardent and constant desire of the Rev. Mr. Miles, to labor among the Syrian Christians, his ability and fitness for that work, and his acceptance as a missionary to them by the duly constituted organ of our whole Church, upon the condition that we raise the necessary funds, we think we see strong indications of the will of our Lord and Master, that we should endeavor to raise the sum required.

Resolved, That we will in humble dependence upon our Lord for help and blessing on our efforts, faithfully exert ourselves to accomplish the object which has brought us together; and to that end, that a committee, to consist of one minister, (as may be most convenient to themselves,) from each of the Churches of St. Philip's, St. Michael's, St. Paul's, St. Stephen's, and St. John's, with two laymen from each of those congregations, be appointed to solicit contributions, and make all arrangements, and take all necessary steps for raising the sum of one thousand dollars forthwith, and for securing the same sum annually hereafter, so long as the Rev. Mr. Miles shall continue in Syria or Mesopotamia as a missionary.

Resolved, That in consideration of the undertaking of St. Peter's congregation to support the Rev. Mr. Boone, in China, we do not feel at liberty to call upon its members for contributions to the Mission now contemplated; but, on the contrary, many of us here present will cheerfully recognize their right to call on us for aid, if such aid be requisite at any time for the maintenance of that Mission.

Mr. Memminger being present, stating that he would gladly unite, and contribute, and was satisfied that there were other members of St. Peter's congregation who would also be willing to contribute, it was

Resolved, That Mr. Memminger be added to the committee to be appointed under the third resolution above, and that all voluntary offerings from St. Peter's will be thankfully received.

The meeting then adjourned after prayer by the Bishop.

The committee appointed by the Bishop were, Rev. Dr. Hanckel, G. W. Egleston and Thomas Waring, from St. Paul's; Rev. P. Trapier, W. Jervoy and Wm. C. Courtney, from St. Michael's; Rev. T. C. Dupont, T. P. Green and F. Elford, from St. Stephen's; Rev. Alex. W. Marshall, James Menzies and E. C. Tharin, from St. John's; C. G. Memminger, from St. Peter's; Rev. J. B. Campbell, N. R. Middleton and E. M. Crady, from St. Philip's.

The committee above named, met subsequently at the Rev. Dr. Hanckel's, and adopted the following resolutions among others:

That the resolutions passed at St. Stephen's Chapel be transmitted to the Rev. Mr. Miles, with a request that if it be not inconsistent with his present engagements, he make arrangements for visiting such churches in this diocese as their respective rectors may offer to his use, for the purpose

* It is confidently expected that the Rev. Samuel A. Taylor, of Maryland, the other missionary appointed to Mesopotamia, will be enabled to accompany Mr. Miles.

of interesting their people in his proposed enterprise.

That to warrant Mr. Miles in the above step, the members of this committee do hereby pledge themselves individually and collectively, to use their best efforts in the congregations to which they respectively belong for raising the requisite sum this year, and in future so long as needed.

That before any applications be made to individuals, each of the rectors of the several churches be respectfully requested to lay the case before his congregation, in any way which to him may seem fit, inviting such as may feel disposed to send their free-will offerings to either of the members of this committee from said congregation, within a week after the notice is given.

That a committee of two be appointed to draw up a statement of the object in view, with extracts from Mr. Miles' letters, to be printed for distribution."

To call the renewed attention of the Church to the proposed objects of this Mission, we subjoin an extract from the statement drawn up by the Charleston Committee:

"It was in Syria the disciples of Jesus first received the name of Christians: and notwithstanding the persecutions of Pagan Rome, the Syrian Church grew rapidly, so that Antioch was in the 3d and 4th centuries probably the chief seat of Christianity, and its zeal had spread the Gospel throughout a great part of Asia, even as far as India, as we certainly know: Dr. Buchanan having found there in 1805, Syrian Christians still in existence, as a Church, and still acknowledging their connexion with the Syrian Church, and so late as the last year, (1842,) upon some doubt or difficulty occurring among these Indian Christians, in relation to the succession of their Bishops, they sent one of their priests to the Patriarch of the Jacobite Syrians, residing near Mardin, (the seat of the proposed Mission,) to receive ordination at his hands. The prosperity of the Syrian Christians, after Rome had ceased her persecutions, was soon interrupted by invasions from Persia (Parthia,) until at last the power of Persia prevailed, and these people, besides the horrors of war, and the devastation of the conquerors, found themselves once more under the dominion of the heathen. Their territories, long the scene of the contests between the Greek empire and the Persians, were not suffered to remain very long even in the painful quietude of Persian despotism, for the fanatic Saracen soon wrested their country from the hands of both, to subject its inhabitants to the still

more hateful rule of a Mohammedan power. The successes of the crusaders rescued a portion of Syria for a while from the Caliphs, and re-united it to the rest of Christendom, but the mighty flood of Mohammedan Turks soon swept over the whole region of Syria, Mesopotamia, and Assyria, and so utterly overwhelmed the Syrian Church, as to leave in the West but little hope of its existence. The Mussulman empire of the Turks, in its vast extent impenetrable to the Christians of the West, hid these our brethren from our view for so long a period, that we had almost ceased to consider them otherwise than as an ancient race swept from the face of the earth. The deep waters which covered them have begun to subside, and we find they have survived the deluge. We have lived to see the day when the followers of Islam have lost their power, and Christian princes arbitrate upon their dissensions. Their whole territory, now accessible to the Christian traveller, has of late been repeatedly traversed by Europeans and Americans, and in every portion of it, disciples of Christ have been found, living in communion with each other in humiliating bondage, moral degradation, and miserable ignorance and poverty, but yet possessing the same Scriptures, the same Sacraments, and the same Priesthood as ourselves. Of these poor disciples of our Lord, the purest in doctrine, and therefore the most interesting to us, are the Syrian and Chaldean Christians, two distinct sects, but both inhabiting Syria, Mesopotamia, and Assyria, and the latter extending into Persia. Both of these sects are Episcopal in their form of government, and but a few centuries back, each was united in itself, without any apparent animosity to the other. The Roman first among the Western churches, visited these people, and won over to her allegiance portions both of the Syrian and Chaldean Christians. The Chaldeans, or Nestorians, as they are frequently called, appear to have broken into local divisions. Those inhabiting the plains of Mesopotamia, acknowledging nominally at least the supremacy of the Pope, while those dwelling in the mountains of Kurdistan, on the confines of Armenia, Assyria, and Persia, retain their independence as a Church, and are governed by their own Patriarch. Among these there is a Mission from the American Board, and from them came the Nestorian Bishop, who recently visited this country. The Chaldeans have been thus divided for perhaps 300 years.

The Syrian Christians remained united to a later period, but they too have had their union severed by the introduction of popery among them. Their former Patriarch resident at Aleppo, also declared his adhesion

to the Pope, and a few years since, a firman was obtained through the intervention of the French Ambassador at Constantinople, recognizing the Syrian Catholics (as they are called,) as a distinct nation, and granting them rights and privileges as such. A contest soon after arose about property, but especially about their churches. The Syro-Romanists claimed an equal division of these, although the Jacobite Syrians, who were much the more numerous, justly insisted that they were Jacobite, and not Roman Churches. The same influence as before, however, obtained another firman from Constantinople, which directed that every church should be divided by a wall, and that each party should take half, and this was done immediately. The Syro-Romanists, confident in the influence exerted in their favor, are bold and aggressive, and are drawing many from their ancient communion, by the prospect of privileges hitherto unknown to Christians in that land. The Jacobites, on the contrary, conscious that there is this influence arraying the Government against them, and long familiar with oppression, are timid and apprehensive, and it is more especially to these poor, fearful sheep of the fold of our Great Shepherd, we desire to send some timely help, encouragement and comfort; although the position of Mardin would also afford extensive and favorable opportunities for extending the benefits of the Mission to the Nestorians, and even to the Armenians.

Mr. Miles feels himself especially called to this work, and is ready to go in faith, without pecuniary aid if we cannot give it to him. He only asks the Foreign Committee of our Board of Missions to be recognized and sent out by them: they decline, *unless* the sum mentioned can be raised, and its continuance pledged, and it is now left to us in the Providence of God to determine whether he shall go forth to relume the light of this ancient Church. Shall we with thankful hearts embrace this offer of our Lord and Master to do this service to his cause, or with cold civility decline the honor. Great honor have all his Saints, but "they which turn many to righteousness, shall shine as the stars for ever and ever." Here are these poor Christians, with the pure word of God in their hands, and yet beyond their reach, with a Liturgy full of life and truth, but unintelligible to them, clinging to these holy things, to their sacraments, their services, and their primitive priesthood, through ages of misery and oppression suffered for the name of Christ, so stern and inexorable as to obliterate from their memory their native language, and force their tongues to speak the speech of their oppressors. Can we not

hope that a people who have adhered with such tenacity to their ancient things, even in ignorance of their true value, if once again restored to the knowledge of their inestimable worth, will grow in grace with all the vigor of new-born life, and enlarge their borders, until they shall once more spread the glad tidings of salvation from the shores of the Mediterranean to the utmost India. Revive this ancient Church—make her Scriptures, and her Liturgies, accessible and intelligible to her priests and people: open to her the sealed fountains and reservoirs of living waters, which she has with sedulous care preserved untainted, and they will flow not only in refreshing streams throughout her own enclosures, but shall swell into mighty rivers of grace, fructifying the surrounding wilderness.

Even we ourselves may taste the fruits of the renovation of this Church, in other modes than the reflex influence of the advancement of Christ's kingdom by our efforts. Asiatic research has already resolved and removed some of the most perplexing and imposing objections to the truth of revelation; and almost every traveller in the East brings back to the West some new evidence of the fulfilment of prophecy, or some new illustration of the Bible. These very Jacobite Christians possess a library which it is said contains books in twelve different languages. Ancient manuscripts in the East, (and nearly all are ancient,) are mouldering away. A few years since a traveller found at a monastery, not far from Mossoul, (the ancient Nineveh,) the mutilated fragments of many manuscripts, which, until a short time before his arrival, had been preserved. But it is not the hope of advancing even biblical knowledge which should induce us to lend our aid to this enterprise. It is the love of Christ, and of these poor disciples of his, for his sake, which should constrain us. "Comfort ye, comfort ye my people, saith your God." May his Holy Spirit guide you in your decision, and prompt you to send them help, is the fervent prayer of your brothers in Christ."

The fixedness of purpose with which Mr. Miles has given himself to this work, may be gathered from the following letter, addressed by him to the Secretary of the Foreign Committee, who had proposed to him to join the China Mission:

"REV. AND DEAR BROTHER,

"Your communication of the 2d inst. has been the subject of earnest thought and prayer. The unexpected proposition of the committee, to join our beloved brother Boone, certainly comes to me under a

strong providential aspect. It is my humble desire, through God's grace, to follow the leadings of His providence, whatever they may be, that He may be glorified. I am satisfied, that were I to remain quietly at home, in view of all the providential indications which have been vouchsafed me, and in face of the blessed Spirit's operations, which I have experienced in my heart,—God would place insuperable obstacles to peace and comfort, if not to actual usefulness, in my way. I dare not therefore decline or turn away from such work, as He is graciously pleased to open before me. But every thing, dear brother, external providences and inward convictions and experiences—all press me toward the work among the West Oriental churches. In his own wondrous way, has He led me unto it; by his own mighty Spirit does He vouchsafe to fill me with untiring and unebbing zeal towards it. And hence, until the way be entirely closed up by His providence, I must still seek to fulfil His call unto that important field. Long have I prayed, that He would send a helper unto Dr. Boone, and ready am I, if it be His will, to be employed in such a work—a work with such glorious prospects opening. But I can not—I dare not, look away from the other work, until the door thither be effectually barred up. You think me fitted for the China Mission. Ah! dear brother, you do not know me. True, in God's hand, the most fragile implement is mighty to the pulling down of Satan's strongholds; for His Spirit is our *nerve* and *sinew*—His word, our sword—His blessed Son, our armour and our watchword. But we must not altogether disregard such gifts and qualifications as God has given us. Now, my studies have been generally directed to points involved in the preparation for the *West Oriental* field, such as ecclesiastical antiquity—Hebrew, Chaldee, Arabic, &c. True, I have barely laid a foundation in these studies; but a foundation must be laid, and thus far has God been pleased to further me. I am persuaded, that laboring to spiritualize the Oriental Churches, is laboring efficiently for the downfall of Mohammedanism and the evangelization of the Heathen; for I believe, that God has preserved the remnants of those Churches, in order to make them His native Asiatic missionaries. We will labor to render them sensible of the necessity of the renovation of the Holy Ghost and of His converting work in every heart; we will labor to convince them, (by that Almighty help) of the helpless depravity of man, and so, to renounce all formal hope, all hope, but that which hangs upon the *Bloody Cross*; and teaching them to find justification and salvation only in the righte-

ousness and merits of Christ Jesus, apprehended and applied by faith—wrought by the Holy Spirit, to every self-renouncing sinner—we will strive to send them forth as missionaries, to bear the blessed name of Jesus to the ends of the earth, and to gather in the uttermost parts of the Redeemer's possession. Experience teaches me, (blessed be the God of our salvation) that whatever views we may have of the polity and external practices of the Church, it is upon this foundation alone, to wit, man's helpless depravity—the renovating power of the Holy Ghost—and an utter dependence (by a living faith, implanted and nourished by the Holy Spirit) upon the atonement and righteousness of Jesus Christ, that any true, personal, experimental, spiritual religion can exist. As little as possible, will we interfere with their existing form, (and in Mesopotamia, there is little in this respect, to notice,) but we will endeavor, by God's grace, to spiritualize that form, to teach them, that such things cannot save or justify them; that perfect as their form may be, yet it will avail nothing without the Spirit; that man's heart must be changed by the Holy Spirit, and he find all his hope, life, and justification, in the merits and righteousness of Jesus an atoning Saviour, [received and put on by a living faith; and that this hope and salvation, they must preach unto the Heathen. Now, my dear brother, I will not dwell upon other points, touching the results, which, under God, I confidently expect to flow from these Missions; but allow me respectfully to suggest, that I have good reason to believe, that the churches here, in this diocese or city (Charleston) at least, will speedily propose to support a missionary to this field. But should they not, I still am ready and willing, God being my helper, if you will furnish me with the necessary credentials, and put me upon your list, to go without looking to the Church for support; but selling my books, procure funds to carry me to any station you may assign, and trust to our great and good Master for my support there.

God knows, my brother, that it is in no quixotic spirit, and in no sudden enthusiasm, (for long has my heart burned toward the field, and much have I had in various forms to struggle with,) that I entertain such an idea; but by God's grace, I contemplate it, under the soberest convictions of duty; and mention it, that you may see under what aspect the Lord presents the matter to my heart and mind. If the people here cannot support me; or if I cannot sell my books; or if, having by that means reached the East, I cannot find support that I may labour in the work—then I will begin to feel that God has not opened a

door unto me there, and my heart, if God will, shall turn toward China. The time is rapidly passing, and my unsettled position renders it very desirable that it should at once be determined, whether I go to the field I propose; for I should like to go out the ensuing spring—(this letter was written in February last)—and if it may be, join Mr. Southgate at his station. Leaving all in the hands of God, and praying, that He would direct our labors, and use us for his glory, and the extension of his dear Son's kingdom, I remain, dear brother, affectionately yours in Christ.

ON THE SUBJECT OF THIS MISSION, WE ASK ATTENTION TO THE FOLLOWING COMMUNICATION :

There is but one principle which can guide the Church of Christ, in view of the *last* and unlimited injunction of her Lord, when, contemplating His finished work of redemption, in the very act of re-ascending to the Father's throne, He uttered the solemn and unqualified command, "*Go ye into ALL THE WORLD, and preach the Gospel to EVERY CREATURE.*" His Church has only then to inquire, *Where* has the Providence of God opened a way for the *preaching of the Gospel*? And thither, according to the means and the grace given unto her, is she to press onward for the salvation of souls, in making known "the unsearchable riches of Christ." For if it be the will of God (as who will dare doubt?) to set up the kingdom of His Son, over a dead and formal Christianity, as well as over Moslemism, Judaism, and Paganism, then there can be no question as to the duty; but, *wherever* the Providence of God affords a foot of earth upon which to plant the Gospel Banner, and from which to sound the Gospel Trumpet, *there* are we to go and *preach* the living Gospel unto dying men.

Now it appears that God has opened unto us a somewhat new field of labour, (new at least to our efforts,) and one of deep interest to every individual who knows experimentally the power and preciousness of the Gospel of Jesus; who mourns over its perversion and degradation, and who desires to see it pure, and triumphant over the delusion of the False Prophet of Arabia.

Actuated, no doubt, by clear indications

of duty, the Foreign Committee sent out several years ago an exploring missionary, with a view to the prosecution of the missionary work among the Mohammedans of Turkey or Persia. His report brought to the more immediate notice and sympathy of the Foreign Committee, the Oriental Christians, who profess a form of godliness without the vital power thereof. And it is to this oppressed and benighted class, that the efforts of those who love the Lord Jesus are invited.

It cannot but be regarded as a remarkable Providence, that notwithstanding the great, numerous, and desolating revolutions which have swept over the East, absorbing and obliterating so much as they have, yet the remnants of these Churches have been preserved, amidst all, in every land where Mohammedanism holds sway. The Oriental Christian has clung tenaciously to the profession of a Faith, which has entailed upon him degradation, oppression, and suffering, even when he has lost all spiritual knowledge or perception of the power and true nature of that Faith; so that it is indeed a most affecting sight, to behold them struggling against deep poverty, and oppression, and contempt, for the sake of a Faith which has lost to them its vitality; and to witness them in their ignorance building a delusive hope upon self-righteousness and external forms; while they degrade unwittingly the Faith of Christ in the eyes of the Mussulman, by their blindness and formality. But *we* know the power, the life, the value of the faith of Christ; and we know that their forms and ceremonies, and trusting to traditionary rites, are not the things which will ever save their souls. And are not *their* souls precious? Must they perish with the empty skeleton of a Faith, which, enlivened by the Spirit of God, is the very "power of God unto salvation?" Here are a people in the midst of Moslemism, suffering for a Faith of whose spiritual power they are ignorant, and possessing the Scriptures in an obsolete tongue; while they are trusting to the carnal reliances of mere form for that salvation which living faith in "the Lord our Righteousness" alone can secure. Can

there be a stronger appeal to us, to search out these wanderers in the wilderness, and to declare unto them that Gospel which they ignorantly strive to maintain? Sad and moving as is the condition of the perishing heathen, it is even more deeply touching to contemplate a people, under every discouragement clinging to a mere formal and external religion, under the conviction that it is the blessed and life-giving Faith of Jesus, and thus groping their dark way to eternity, without being told of a better and more enduring hope.

It is to preach the Gospel unto these also, that an appeal is made in behalf of the Syrian Mission. It is contemplated to establish Missions at such points as will enable the missionaries to subject the Syrian people to concentrated efforts for reforming and spiritualising their Church, by making known the great doctrines of the Gospel. The Foreign Committee have reason to believe, that in the providence of God a door is now open for proclaiming to these people the simple "truth as it is in Jesus." Will not every one who has a love for souls, and a desire that God should be glorified in their salvation, endeavour to do *something* in order that the Syrians may be rescued from their deplorable condition; be taught that they are helpless sinners; that man's nature must be renewed (or born from above) by the power of the Holy Ghost; and that faith alone in the Lord Jesus Christ (and not a barren dependence upon external forms and ceremonies) can justify them in the sight of a holy God? It is believed that there are places where the missionary can go from house to house, declaring the nature and condition of the sinner, and the remedy of the Gospel; and where he may daily proclaim Jesus Christ and Him crucified. Upon whom, then, fellow-Christians, will rest the responsibility of these souls, in view of the opportunities of preaching unto them which may be neglected and unimproved?

But it is not the soul of the Oriental Christian alone which will be benefitted and saved by the vigorous prosecution, under God, of the contemplated Missions.

The countries in which these Missions will lie, occupy as it were the very centre of the world,—the most important part of the Mediterranean coast,—and also command the vast regions of Central Asia. So that Missions in those countries, by means of only five or six languages, could make their influence felt in diffusing a knowledge of the Gospel among the millions who fill the vast tracts extending from the Ural mountains to the sources of the Nile, and from the shores of the Mediterranean to India. By the preservation of a people possessing the Scriptures and a nominal Christianity, God has afforded us a foothold whence to operate, in the very midst of the most important part of Asia. And when His converting grace is poured out among them, and He revives in their midst the faith which Paul preached, and all the Reformers of Europe defended, and some sealed with their blood, God will send forth His native Asiatic missionaries from among them to proclaim the same faith to the far-spread Gentiles. Moreover, the Mohammedan we know is antecedently prejudiced against the message of the Christian missionary, because he knows what the claims of Christianity are, and yet he despises it, because in his midst it exists as so degraded and lifeless a thing that his own faith seems the most vital. But give these Christians the Gospel in its godly simplicity and truth, preach it unto them with the demonstration of the Spirit (for we have God's promises that He will own and bless the faithful delivery of His Word), and when the breath of the Lord shall bid the dry bones live, and the Gospel of Christ shall elevate spiritually and intellectually those whom now the Mussulman despises, he must feel the influence of a pure and vital Christianity; and we shall find that the Lord has preserved remnants of the Oriental Churches in the midst of Mohammedanism, perchance for the special design of subjugating the dominion of the Prophet of Mecca, unto the spiritual kingdom of Jesus the Messiah.

These Missions must also exercise, under God, an influence upon the scattered children of Israel, who are to be found in

every city of the East. However, the benighted and deluded souls of the nominal Christians of the East cry unto us for the bread of life. It is not to proselyte them to our own Church, or merely to bring about a mutual recognition and intercommunion, which is the object of our Mission. But the nature of man being everywhere the same, the remedy and hope must be everywhere the same for all. It is, therefore, in love for their immortal souls, and in obedience to the last command of our Divine Redeemer, that we desire to teach them their lost condition, and to set before them the only refuge of the sinner; in short, to preach unto them the everlasting Gospel of Jesus Christ.

It is interesting to know, that these people have expressed, through the missionary who was sent out some years ago as an explorer, an earnest desire for instruction

and enlightenment, and that one of their bishops has made some imperfect attempts to establish a school among his people. But surely no other appeal is necessary to those who realize the obligation imposed by our Lord's last command, than the fact that the Syrians have immortal souls to be saved; that they are ignorant of the Gospel mode of salvation; and that there are some willing, we trust under the guidance of the Holy Spirit, to go forth and declare unto these benighted people the simple "truth, as it is in Jesus." We beg at least your prayers, disciples of Christ, that God would open an effectual door in their midst for the preaching of the Gospel; and that He would pour out His Spirit among them, to make new their hearts, and to lead them unto the only hope of the sinner—the Lord Jesus Christ.

Texas.

MATAGORDA.—Advices have been received from the Rev. C. S. Ives, under date of the 17th July. The religious interests of the country still suffer from its unsettled political condition. Emigration is retarded, the population fluctuates, and the Church is weakened by the frequent removal of the few whose character and zeal might otherwise promote its increase and stability. Mr. Ives says, that

"This state of the country makes those who do remain uneasy, unsettled, and discontented; and, however otherwise ought to be the effect of adversity, yet it unfits the people for attention to serious things, and many allow it to prevent their giving attention to the salvation of the soul. Had we a population deeply imbued with the spirit of the Gospel of Christ, such would not be the effect of these times. That God in his providence will in time bring the country out of its difficulties, I have, from appearances, no doubt or fear; but it will be by a far more protracted process than has been anticipated by the people.

"I have, since my last report, visited a settlement of planters, about forty miles east of this place, on the Brasos river, where

the late Stephen F. Austin, the first and principal colonist of Texas, resided. The settlement is situated about ten miles above the mouth of the river, and contains a good deal of wealth and intelligence. The Sunday I spent there was so rainy, that we could hold no service. I however visited the families from house to house, and found them anxious to establish public worship. I indulge the hope that the Church will, by the blessing of God, be ultimately established there. Could a clergyman be found qualified to teach the children and preach the Gospel to the parents; one who would settle amongst them and identify himself with them, he would, I doubt not, obtain a comfortable support. It is by far the wealthiest planting settlement in the Republic.

"I have also, a short time since, spent a Sunday at a place about thirty miles west, on the shores of Matagorda bay, to which some of my parishioners have removed. Here I preached, and administered the Holy Communion.

"During the last three months I have baptised five children, and attended three funerals. Although I can report no additions to the communion since my last, and though there has been no special change in the religious condition of the people, yet the great external moral renovation, to

which I have heretofore alluded, is still advancing. The change in Texas in this respect, during the last eighteen months, is beyond any thing of the kind I have ever before witnessed. Many of dissolute character have gone; the community is more orderly, sober, and industrious, and more ready to support law and order; it is, therefore, better prepared to enjoy rationally the blessings of peace and prosperity, whenever God, in his wise providence, may bestow them upon this country."

HOUSTON.—In our last number we gave some account of the visits of the Rev. Mr. Gillett to various portions of the Republic. We are now in the receipt of advices from him under date of 31st July, from which we extract the following:

"We arrived here on the 8th of February last, and have been constantly laboring at this point, with the exception of the time spent in visiting Washington, Independence, Galveston, and Matagorda, as mentioned in my last letter. On my arrival here, I found the Rev. Mr. Atkinson preaching to the Presbyterian congregation. He himself invited me to occupy their house of worship, one half of the time; and, as we had no place for assembling, and the two congregations had been in the habit of assembling together, it was thought advisable to accept his very kind offer. This arrangement continued until the 7th of April, when Mr. Atkinson left for the United States, with the expectation of not returning. The trustees of the Presbyterian Society then invited me to occupy their house, until they should obtain the services of a minister of their own denomination; and, from that time to the present, I have been celebrating divine service according to their proposal. I have been informed by the proper authorities that they expect a minister this fall. It consequently becomes our duty to endeavor to provide ourselves with some other place.

A lot was given to us by the City Corporation, for the erection of a church, but only on condition it should be a substantial building, 60 feet by 40, and completed by the 28th of May next. The building of such a church, at this time, would cost about six thousand dollars—labor and material being now about half their former value. But such is the pressure here, that by any effort we could make, \$500, in cash, could not be raised for this purpose. From the little experience I had, in trying to raise a small amount for the completion of Mr. Eaton's church at Galveston, I was fully convinced that but very little could be done towards

raising the required amount of means in the United States.

What, under these circumstances, could be done, we are now trying to do. We, in the first place, secured our lot by purchase, for \$200; this is paid for—and the deed, made to the Rector and Wardens of the Church, put on record. We next determined on building a lecture room, or chapel, large enough to hold 200 or 250 persons; this will accommodate our present congregation, and probably for some time to come. It will be a building some 40 by 25 feet. We have on our subscription, which we can depend upon, near \$800; this, by good management, we hope will be sufficient to put up the frame, and cover it, and if we have means to do no more, we shall stop there, and worship in it, in that state, as we are determined, on no account, to be in debt. If we are obliged to leave the work half finished, it will, in my opinion, be a great draw-back upon our prosperity as a congregation, as I am more and more convinced of the necessity of having a comfortable place of worship, if we would get a large class of the community to attend the preaching of the gospel. I am therefore very anxious to obtain means in some way to accomplish our wishes. Some of our friends in the States might assist us very much by sending us \$300 or \$400, as with this amount of money we could get along much more speedily, and at a much less actual expense, than now. I said we had near \$800 subscribed, but of this, perhaps, we cannot rely upon \$200, in cash—the rest must be in lumber, labor, and orders on stores. Any one who knows any thing of the trouble of building, even under the most favorable circumstances, would be much disheartened at such a prospect. Yet I have strong faith that God will enable us, in some way, to complete what we trust will be for his glory. We hope the expense of such a building will not much exceed \$1500.

The friends of the Church in this place are disposed to do all in their power, but the difficulty of raising means at this time can scarcely be imagined by persons abroad. It is a difficult matter for some gentlemen here (who would be accounted rich, if lands were worth but a small price per acre) to get money enough to pay their taxes and do their marketing. We might have any amount of land subscribed towards building our church, but we could make no use of it, as we could neither work it in as material for the building, nor make it turn to support labourers.

Our present number of communicants is fifteen, and our usual congregation from 150 to 200. This of course includes the union of the Presbyterian congregation with ours,

and at present it would be impossible to say what our congregation would be, if we had a place to assemble in by ourselves, though I think larger than any other congregation in town. I have baptised five children during my residence here, married three couples—one of them coloured, and was

called to attend one funeral; so that all the baptisms performed by me in the country are seven, the marriages four.

I hope to write you again soon, giving some account of the need of missionary labour in this country, and where some missionaries might now be located to advantage.

Miscellaneous.

ENGLAND.—CHURCH MISSIONARY SOCIETY.—At the late Annual Meeting of this Society, the following resolutions (which will be read with additional interest in connexion with the proceedings of our Foreign Committee) were passed:

—That the steady progress of the first formed Mission in Sierra Leone, amid peculiar trials and sufferings, affords abundant encouragement to perseverance in that interesting field of missionary labour; and that the prospect of access to the interior of Africa from Sierra Leone, which is presented by Mr. Thompson's journey to Timbo and Sego, while it illustrates the value of the position of that colony in its bearing on the evangelization of Africa, demands, on the part of this Society, the most prompt and strenuous exertions to improve to the utmost, in furtherance of that end, the advantages which are thus presented to it.

—That the remarkable providential events of the last year in China having strongly fixed the attention of the members of the Society in the obligation of Christian England to use the means of imparting to its vast population the *Gospel of the grace of God*; and one individual, who desires to remain unknown, having placed in the hands of the Committee the munificent donation of £6000 Consols, expressly in aid of a Mission to China: the Committee have felt bound to take preparatory measures for the resumption of the Society's Mission to that country. But while the meeting commends this object to the liberality of the members, it feels constrained, by a due regard to the interests of the existing Missions of the Society, most earnestly to urge the necessity of so aiding this object as not to injure the general fund of the Society, on which, under God, the old Missions depend.

—That the Society desires to acknowledge, with mingled feelings of deep humility and lively gratitude to the *God of all grace*, the large pecuniary means poured into its treasury in the past year; at the same time, it would urge on the members perseverance

in exertions and liberality to sustain and extend its operations; and especially in prayer for that promised outpouring of the Holy Spirit, which is the source of all spiritual life and usefulness.

JERUSALEM.—CHURCH OF ENGLAND MISSION.—The last accounts report an improved state of health among the various members of this Mission. The Bishop had recovered from a severe indisposition, and was acquiring more and more of the good will of the Jewish people.

The Rev. Mr. Ewald reports that

There are, besides the candidates for baptism now under instruction, several others who are convinced of the truth of Christianity. One respectable family, about a year ago, arrived in this country; they are fully persuaded of the errors of Judaism, and are seeking for the truth. I had a long interview with them, and on the 25th they called upon me, and remained some hours, when I again had an opportunity of laying before them the whole plan of salvation in Christ Jesus; they seemed to be impressed with the truth I had laid before them. May the Lord continue the work of grace which he has apparently commenced in the heart of this family. Another Jew, who had heard of the gospel of Christ first through Mr. Angelo, and had been attended by Dr. Macgowan, on his recovery, expressed to the latter his wish to become a christian. The Doctor sent him to me: I then had several conversations with him, and on the 10th inst. he called again. I thought it right to introduce him to the bishop, having obtained of him permission so to do. The bishop, after some conversation with him, told him that as he was a married man he should first make his conversion known to his wife, and endeavour to bring her to the truth also; and then both might make their public confession together. The bishop also advised me to go home with him, and to converse if possible with his

wife. My doing so was the means of my discovering a new Jewish quarter, in which I had never been before.

Some eight or ten years ago, about fifty Jews from Aleppo settled here, and formed a community by themselves; they have their own synagogue, their own rabbis, and their own quarter. In the same neighbourhood a number of Jews from the coast of Africa are residing, which I had not previously known. The abovementioned inquirer has visited me several times. There is another, a very learned rabbi, perhaps the most learned here, who studies the New Testament with great attention, and comes regularly once or twice a week to me. I trust that he also is not far from the kingdom of God.

PROSPECTS OF THE CHURCH.—The following extract from the late charge of the Bishop of Calcutta, gives a gratifying statement in relation to the progress of the Church of England:

“There has been an outburst of good in various ways of late, entirely owing to God’s hand. The minds of all classes have been roused to the subject of religion. Open assaults and injuries have been the means of spiritual benefit to the reverend clergy: their tone of doctrine has been rising, and their labours have been more abundant: the spirit of church-building has diffused itself—changes in the cathedral establishments have been and are increasing the extent of parochial institutions: Societies for “pastoral aid,” and the support of “additional clergy,” are flourishing: plans are proposed for rendering church-room adequate to the wants of the population; colleges and schools in Ireland and in the Episcopal Church in Scotland, are established; national education as founded on Christianity and on our Church, has triumphed. Communications with our sister Episcopalian churches in Scotland and America, have taken place. Missions under the full patronage of our Church are pushing out on all sides in the heathen world, and especially in India. Jerusalem is welcoming the English Bishop. Prussia, the next great Protestant nation to ourselves, is joining us in our evangelical labors. The colonists, lastly, are being rapidly erected into Christian dioceses, with bishops appointed for the first time by our own primate; and will soon raise our Church to that pre-eminence in our several possessions abroad, which is due to her Apostolic government and her doctrinal purity, and will no longer leave her to maintain a feeble existence amidst the struggles of conflicting sects.

Never, perhaps, since the reformation, has our Church been so beloved by the mass of the people as at this moment.”

GROWTH OF THE CHURCH IN INDIA.—The Bishop of Calcutta reports that “The dioceses are decidedly improving, and, in many parts, are full of promise. Our Sees, indeed, are still too large. The unmanageably wide portions of the globe which are nominally placed under our charge, especially of two of us, it is physically impossible for any one effectually to superintend. Still, compared with what India was in 1814, when the Bishopric of Calcutta was first erected, the progress has been great. We had not then more than thirty chaplains, and ten or twelve missionaries, in the three dioceses, with perhaps eight or ten churches. We have now one hundred and seven chaplains altogether—fifty-three on the establishment of Calcutta, twenty-nine on that of Madras, and twenty-five on that of Bombay;—and our whole number of clergy in the three dioceses is two hundred and nineteen, whilst our churches are upwards of one hundred and twenty.

The Missions in the south of India and Ceylon, which I have just visited, as well as those in Bombay, to which I may add those in my own diocese as I found them in my ordinary visitation of 1838-1841, are in steady progress; especially the Missions around Palamcottah and Tinnevely, are big with hope. About 35,000 natives are there collected, and are in different stages of Christian instruction, under the two Societies for Propagating the Gospel and for Church Missions.”

CEYLON.—We extract the following from a most interesting report of a visit to the Island of Ceylon, recently made by the Bishop of Madras:

Confirmation, Services, &c. at Baddagame.

The first place connected with the Society’s operations that I visited in Ceylon was a place very dear to me—beautiful, peaceful Baddagame—a Christian watch-fire in a very dark night—a Christian light in a very dark land. Mingled feelings of gratitude to God, and of thankfulness for having been graciously permitted—notwithstanding broken health and the incessant wear and tear of duties, the weight of which none knows who has not borne it—to revisit that lively spot, crowded on my mind as the sweep of the gentle and brimming river brought once more to my view, its truly English-looking church tower crown-

ing the wooded hill; and I was soon met with a brother's welcome by my old friend the Rev. H. Powell, and my new friend the Rev. G. C. Trimnell. Mr. Powell having most kindly placed his house at my disposal for the accommodation of my family, we passed several days there—days which I would most willingly undergo the same and much more fatigue to pass again. I held there a Confirmation, and preached twice in the church to a large and apparently very attentive congregation, the Rev. A. Goonesekera acting as my interpreter. Prayers were read by Mr. Powell, and I greatly admired the sound—in my ignorance I could no more—of our glorious Liturgy in the Singhalese Language; and the responses, made audibly and clearly by each member of the congregation, called to mind one of the most endearing associations with the recollection of an English Parish Church, where the usage still prevails—would that it prevailed everywhere—of the people praying with and responding to the minister, “all kneeling.” How different from the heartless sight, so often exhibited in English congregations, of the people sitting when they ought to kneel; and of being tongue-tied—because, I fear, their hearts are far away—when they ought to lift up their voices as the voice of one man in prayer and praise to God! The neat white dress, bordered with lace, of the Singhalese women, which is, I believe, peculiar to the island, is a very pleasing sight, and harmonizes well with our church feelings and notions of propriety; slovenliness being a greater foe to religion than some people are aware of; and neatness and simplicity of apparel in God's house being often a reflection of that inward purity and simplicity of heart which best become a Christian.

In the course of the second public service which I held at Baddagame, I felt it my painful duty to put, for a season, out of the congregation a man who had confessed himself to have gone back to Devil-worship. The Reverend Missionaries had brought the case to my notice, and urged me to strengthen their hands by thus publicly admonishing him, that others might take warning by such an example of wholesome severity, and might learn that they could not trample with impunity on the Cross of Christ which they professed to have taken up; and I have reason to hope that the lesson was not read to them in vain, that the Church possesses authority, not only to feed and to exhort, but also to reprove and rebuke in due season.

Baddagame, like other Christian stations, has suffered much from the lust of money-making, which now infests the island. Some of our schools have been broken up, in con-

sequence of the boys being drawn away to hire themselves as laborers in the neighboring coffee and sugar plantations; and the few schools that are still kept together have lost some of their most promising scholars. They are, however, in a satisfactory state; and I was highly pleased by the knowledge shown, both by boys and girls, in Holy Scripture, and in the practical duties of Christianity.

The last evening that I passed at this abode of peace and love, this cradle of the Gospel in a heathen land, will not, I think, be soon forgotten, either by the Reverend Missionaries and their amiable wives, or by me and mine. Mr. Trimnell has brought back with him from England a remarkably fine organ; and having called together as many of the young persons connected with the Mission as could be conveniently collected for our home Evening Service, two Psalms were beautifully, because simply, sung to its accompaniment: and having introduced some of the Collects, and other Prayers of our Church, I explained to them, as my parting gift, the 25th chapter of St. Matthew. It is indeed a comfort to the missionary to know and feel, that inasmuch as he gives the bread of life and the water of life unto the least of the brethren of Christ, he does it unto Christ Himself.

Proceedings at Cotta—Examination of the Institution, &c.

From Baddagame let us now go on to Cotta. I passed two days at that delightful station, where I was most kindly welcomed by my old friends, the Rev. Messrs. Bailey, Haslam, and Jayesinhe, and made the acquaintance of a new fellow-labourer, the Rev. F. W. Taylor. The occasion of my first visit was an examination of the Missionary Institution, which, notwithstanding that a similar examination had so lately taken place there, during the visit of the Lord Bishop of Calcutta, was attended by a large party of ladies and gentlemen from Colombo, interested, as all Christians ought to be, in the propagation of the Gospel among the natives. It was a heart-touching sight. I forget the exact number of scholars; but the whole of a very large verandah was filled by them and by the strangers. Being anxious both to ascertain, as fully as possible, the proficiency of the pupils, and also to manifest the deep interest I take in the institution, I conducted the examination almost entirely myself; and while questioning them in Holy Scripture, I put them through such a course of Theology, as surprised all present. One gentleman especially, an officer of high rank, who had lately arrived from England, and who is indeed a devout soldier, declared that

he was beyond measure astonished, not only at their accurate knowledge of the Bible, but at the quickness and ease with which they understood and entered into my meaning. It was indeed delightful to observe, that even when they could not quite readily express themselves in words, from the examination being conducted in a foreign language, they evidently apprehended the drift of my inquiries.

The Singhalese are certainly a very quick-witted race: all they need is, to be instructed in that which is good; and this, I am bound to say, is done for them at Cotta. Sad, however, is it to think, that many, very many, of those who are thus brought up *in the nurture and admonition of the Lord*, no sooner go forth than they are exposed to all the temptations, and lusts, and abominations of idolatry. But what can we do in a heathen land, but teach and preach the Gospel, leaving to God the increase and the in-gathering? Hundreds, doubtless, of those who profess Christ in youth deny Him in manhood; but, still, let us rejoice even over one sheep found and rescued in this wilderness. The day is not yet come for Ceylon, when thousands shall be brought daily into the fold.

But to return to our examination, which was by no means limited to the Bible, although the Bible was the foundation on which it was built. The whole of the first class showed a very creditable knowledge of the Greek Testament, and indeed of the Greek language, in which they have been well grounded by the Rev. J. F. Haslam; and it was highly gratifying to me to hear them give a correct explanation of some word in one of the Evangelists, the grammatical meaning of which developed some important point of Christian doctrine or discipline. They passed also a very creditable examination in Modern History, although I was insensibly led on, by the interest of the scene, to put questions which they could scarcely be expected to answer. We subsequently went from the verandah to the large room, used for divine service, where I took an opportunity, in the course of my address, to endeavor to interest all present in the Missionary cause, and for which that day's examination will, I really believe, raise up many new friends, and strengthen the love of old ones.

The pleasing duties of the morning were finished by a visit to Mrs. J. Bailey's school. Half an hour's talk with them fully satisfied me that the poor girls are being virtuously brought up to lead a godly and a Christian life; and let us hope that they will exercise hereafter, among their countrymen, the almost irresistible influence of Christian wives and Christian mothers.

The Rev. Missionaries being very desirous that I should preach to their congregation, I gladly revisited Cotta on the following Sunday; when I chose for my text 1 Cor. ix., 24, and did my utmost to persuade them, both ministers and people, of the necessity which was especially laid upon Christians in a heathen land, so to run that we may obtain. The Rev. Cornelius Jayesinhe was my interpreter, an office which he discharged as readily, and I was assured as ably, as did the Rev. Abraham Goonesekera when I preached at Baddagame. In the course of the Service, which was very solemn—the whole congregation joining in the responses, and a general "Amen" following upon every prayer—I consecrated the Burial Ground. This was my last visit—the last that I can reasonably hope ever to make—to a place which will always be very dear to my memory.

Earnestly do I pray that the blessing of the Lord of the Harvest may rest largely and constantly on its clergy and people; that the former may be made the honored instruments of adding daily many souls to the Church, so that where they have now their hundreds, they may shortly number their thousands, and that the latter may persevere unto the end in the faith and works of the Gospel, unseduced by the allurements held out to them by the speculations of our money-making countrymen to forsake Christ, and follow THEM.

BOMBAY.—The Society's Stations in Western India are still in the incipient stage of missionary operations. The missionaries, both in Bombay and Nas-suck, are persevering in their patient and faithful labours—as *the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain*. They have hitherto reaped but little fruit, and can scarcely discern its promise.

The advantages which have been gained, have been, chiefly, the formation of schools, the translation of the Holy Scriptures and of religious tracts, and that increased respect and attention to Christian truth which form an important vantage-ground for future operations.

At the close of 1842, the number of Schools in connexion with Bombay was seven, containing 454 boys and 10 girls.

Bombay, independently of its importance as one of the Presidencies of the Indian empire, has a peculiar interest, from its

connexion with Africa, chiefly as the route from Europe to Asia by the Red Sea becomes daily more and more frequented.

Thus, during the last year, four Abyssinian young female slaves, having been brought to Bombay, were liberated, and placed by the magistrates under the care of Mrs. Valentine; and are now under education in her school, with a fair prospect of improvement.

Two Abyssinian boys were also entrusted to the care of Rev. J. S. S. Robertson.

Two Jews also, from Madras, staid for a fortnight at the Mission House in Bombay, till they could procure the means of conveyance to Jerusalem; whither they were proceeding, under convictions of the truth of Christianity, and desirous of being admitted as members of the Christian Church, under Bishop Alexander, at Jerusalem.

JAMAICA, WEST INDIES.—CHURCH MISSIONARY SOCIETY.—Considerable progress has been made in carrying into effect the Society's Resolution of withdrawing its operations from this island.

The Rev. J. Stainsby, Rector of the Parish of Hanover, observes:

"We deeply lament the falling-off of the funds; and the effect of the withdrawing seems like cutting off one's right hand. But God's will be done! May He raise up among ourselves a spirit of liberality, so that we may be able with our own means to carry on, in some degree, the work from which the Church Missionary Society is withdrawing."

Intelligence.

FUNDS OF THE FOREIGN COMMITTEE.—The attention of the Church is respectfully but earnestly called to the wants of the Foreign Committee. The contributions for a long time past have been wholly inadequate to the expenditure, and at a moment when, in obedience to the demands and expectation of the Church, they are proposing to enlarge and strengthen their operations, they find themselves crippled in their efforts to meet present wants.

In the name of the Great Head of the Church, we urgently call upon every individual member of that Church, who may have at heart the work of Foreign Missions, to pour his gift, though it be but a mite, into the treasury of the Lord. We entreat every man, woman and child whose lips daily utter the petition, "THY KINGDOM COME," to consider the obligation resting on the soul of the individual to *do* something which may show the sincerity of this prayer. Let us *all* see to it that our efforts, our zeal, and our liberality are consistent with the beneficent tenor of the prayer we offer—the sublime object of the hope we cherish.

MISSIONARIES AND TEACHERS FOR THE AFRICAN MISSION.—The Foreign Committee have resolved to enlarge the African Mission, by the addition of two Missionaries and five Teachers; and they give no-

tice that they are ready to receive applications for appointment.

They are encouraged to hope that, influenced by love to the Lord Jesus Christ, and zeal in the promotion of his cause, candidates will offer, ready and anxious to enter into this holy and honourable service.

They ask the Church, "Shall the means be provided to send them forth?"

The Rev. Dr. Savage will devote the period of his visit to the promotion of the interests of his Mission, and on his return to Africa proposes, under the advice of the Committee, to take a station wholly among the natives. We trust that this brief respite from his more arduous labours will restore our missionary, whom sickness and trial have so heavily visited, to his former health and vigour.

CRETE.—In pursuance of a recommendation of the Board of Missions at its last annual meeting, the Foreign Committee have discontinued the Mission to Crete, and have instructed the Rev. George Benton, the missionary at this station, to close the affairs of the Mission, and to return home.

LIBERAL CONTRIBUTIONS.—The National Society for Promoting the Education of the Poor in the Principles of the Established Church in England, is engaged in raising a fund by private application.

Within less than a month more than two hundred thousand dollars have been sent in. The Queen gives \$5000; the Queen Dowager and Prince Albert each \$2500; the Dukes of Portland and Northumberland, Sir Robert Peel, and the Hon. Mr. Hope, each \$5000; the Archbishops of Canterbury and York, the Bishop of London, the Dean and Chapter of Durham, the Duke of Buccleugh, and others, \$2500 each; one hundred and sixty-two of the clergy, \$500 each. "A thousand pounds or thereabouts come in daily."

The receipts of the Church Missionary

Society, England, for the last financial year, amounted to one hundred and fifteen thousand pounds sterling—about five hundred and seventy-five thousand dollars.

The receipts of the American Board of Foreign Missions (Congregationalist) for the financial year ending 31st July, amounted to \$244,225.

Ten thousand dollars have recently been given by one individual for the support of the Missions of the American Board in China.

May these examples incite many others to devise liberal things!

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

Aug. 8. By the hands of Rev. J. D. Carder, Rector of St. John's, Ft. Hamilton, for Kenyon College, from M. M. Z. \$25 00
Jews' Fund, from St. Paul's, Cincinnati, 10 00

" 14. Kenyon College, donation from W. W. Holly, Esq., of Stamford, Ct. 30 00

" 26. Nashotah Mission, from W., thro' J. Looney, Esq., R. A., Baltimore, 66 00

" 29. Church at Painesville, Ohio, from St. Paul's College, L. I. 25 00
Church at Akron, Ohio, from Grace Church, New York, 25 00

Sept. 4. Kenyon College, from St. John's Church, Mount Morris, W. N. Y. 30 00
Kenyon College, from Capt. I. Smith, U. S. A. 5 00

" 5. From Members of the different Episcopal Churches in Charleston, collected by a Member of St. Peter's Church, remitted by the Rev. W. H. Barnewall, Rector, being for Kenyon College, 115 50

" 9. St. Peter's, Baltimore, for Covington, Ky. 20 00

" 11. Through N. R. Middleton, Esq., R. A., in Charleston, sundry Ladies for Church at Springfield, Ohio, 7 50

" 14. St. John's Church, Savannah, Geo. Bishop Elliot, Rector, for Kenyon College, 1 00

\$359 00

Note.—In the September number of the Spirit of Missions, the contribution to the Jews' Fund, from Miss. Association, St. Paul's, Boston, should be \$4, instead of \$5.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from August 15, to September 15, 1843:

MASSACHUSETTS.

Great Barrington—St. James, \$12 00 \$12 00

RHODE ISLAND.

Pawtucket—St. Paul's Semi-annual Con. $\frac{1}{2}$, 16 00 16 00

CONNECTICUT.

East Haddam—St. Stephen's, penny contributions, \$3 00
Newtown—St. James, 3 50 6 50

NEW-YORK.

Brooklyn—Calvary Ch., mo. offer'gs, 12 13
Fishkill—St. Ann's, 37 50
Sundry individuals, 25 00
St. James', offerings, 5 50
New-York—St. Marks in the Bowery, monthly offerings, 24 00
Owego—St. Paul's, a member, 2 00
Rye—Christ Church, a communicant, 5 00 111 13

WESTERN NEW-YORK.

Bridgewater—Christ Church, 0 75
Danby—Christ Church, 1 60
Guilford—Christ Church, 2 75
Mayville—St. Paul's, 0 75
New Hartford—St. Stephen's, 5 00
Norwich—Emmanuel, 2 00
Oxford—St. Paul's, 3 00
Palmyra—Zion Church, 5 00
Paris Hill—St. Paul's, 1 47
Pomfrey—Christ Church, 1 96
Richmond—St. Paul's, 2 00
Syracuse—St. Paul's Sunday School, 0 25
Utica—Trinity, 10 89
Waterville—Grace, 3 00
West Granby—St. Luke's, 0 63
Capt. Smith, U. S. A. 5 00 46 50

PENNSYLVANIA.

Carlisle—St. John's Church, 7 00
Do. school-girls, 3 00
Philadelphia—Church of the Messiah, Southwark, 1 79
Sales of different articles of jewelry, Quin. Col., $\frac{1}{2}$, 4 87 16 66

MARYLAND.

Baltimore—St. Paul's,	16 19
“ Co.—St. Matthew's and St. Mark's,	21 32
Sherwood and St. John's,	75 00
Charles Co.—Mrs. E. J. Harris,	8 00
Mrs. E. P. Chapman,	5 25
Clear Spring—St. Andrew's,	2 50
Cumberland Co.—Emmanuel pa.	7 50
Prince George's Co.—St. Paul's,	12 90
Queen Anne's pa.	51 00
Marlboro' Trinity,	7 50
St. John's, Ellicott's Mills,	3 00
St. Mary's Co.—William & Mary pa.	14 89
Washington, D. C.—St. John's,	22 25
Washington Co.—Hancock, St. Thomas,	2 50 249 80

VIRGINIA.

Orange Co.—Gordonsville, $\frac{1}{2}$,	8 47
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NORTH CAROLINA.

Wadesboro'—Calvary Church, Quin. Col.	3 50
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SOUTH CAROLINA.

Beaufort—John J. Smith,	44 00
Charleston—St. Paul's,	122 00
St. Peter's,	164 25
Waccamaw—All Saints,	50 00 389 25

GEORGIA.

Montpelier—St. Luke's,	7 00
Savannah—St. John's,	45 00 52 00

OHIO.

Cincinnati—Christ Church,	66 97
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MISSISSIPPI.

Columbus—St. Paul's,	11 50
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KENTUCKY.

Louisville—Christ Church,	25 43
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MICHIGAN.

Michigan City—Trinity Ch. Ladies' Society,	20 00
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WISCONSIN.

Janesville—Rock County,	3 25
Prairie du Chien—	2 75
Whitewater—St. Luke's,	7 00 13 00

ILLINOIS.

Chicago—St. James, Christmas and Quin. Col.	31 68
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TOTAL, \$1070 89

Total since 15th June, \$2,335 32.

ERRATUM.—In the July number of the Spirit of Missions, \$3, acknowledged as received from St. Peter's Church, Hammond's Port, should have been St. Peter's, Westfield.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th August to 15th September, 1843:

MAINE.

Gardiner—Christ Ch., for support of A. H. Vinton, Africa,	\$20 00 \$20 00
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MASSACHUSETTS.

Boston—School for Moral Discipline, per Rev. E. M. P. Wells, for Palestine,	100 00
Pittsfield—St. Stephen's Church,	75 00
Springfield—Christ Church, towards support of a child in Africa,	10 00 185 00

RHODE ISLAND.

Pawtucket—St. Paul's, $\frac{1}{2}$, \$16 00; Miss A. Bowers, 1 00;	17 00 17 00
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CONNECTICUT.

Hartford—St. John's Ch. for Africa,	23 44 23 44
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NEW-YORK.

Cooperstown—Christ Church,	4 05
Richmond—St. Paul's,	1 00 5 05

WESTERN NEW-YORK.

Le Roy—St. Mark's Church, for Africa, 5 00; for Texas, 5 00; Sunday School for Africa, 5 00;	15 00
Lyons—Grace Church,	2 00
Syracuse—St. Paul's, for Africa,	4 00
Utica—Grace Church,	2 00 23 00

PENNSYLVANIA.

Lower Dublin—All Saints' Sunday School, for Africa,	4 00
Philadelphia—Sale of sundry pencils, rings, &c. from various Quinquagesima Collections, $\frac{1}{2}$, Southwark, Church of the Messiah S. School, $\frac{1}{2}$,	4 88 1 79 10 67

MARYLAND.

Baltimore Co.—Sherwood & St. John's Parishes, for Constantinople,	25 00
Baltimore—St. Peter's Church, for Constantinople,	25 00
Ellicott's Mills, St. John's Ch. $\frac{1}{2}$,	3 00
Charles Co.—Trinity par., for China,	10 00
Prince George Co.—St. Matthew & St. Mark's parishes, $\frac{1}{2}$,	21 32
Queen Ann's parish,	51 00 135 32

VIRGINIA.

Alexandria—S. School Colored Class for Tracts for Africa,	2 00
Gordon Dale—R. E. Peyton,	8 48
Prince William Co.—Miss E. S. Jones, for Greece,	10 00
A Clergyman of Virg. for China,	5 00 25 48

SOUTH CAROLINA.

Beaufort—J. J. Smith, 44 75: for Africa, 15 00,	59 75
St. Helena Parish Ladies' Association for Greece,	105 00
Charleston—St. Paul's Church,	80 00
St. Peter's Working Society for China, 50 00; for Africa, 67 25; Col'd S. School for Africa, 11 00, 128 25	
St. Stephen's Chapel, Miss. Lec. July and August,	15 72
Contributions of various individuals in So. Carolina, towards the support of the Rev. J. W. Miles, Missionary to the Syrian Church of Mesopotamia,	1000 00

1388 72

MICHIGAN.

Detroit—St. Paul's,	34 19 34 19
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OHIO.

Gambier—Harcourt par., J. S. Sawyer,	10 00
Marietta—St. Luke's Church Ladies' Missionary Society,	6 00
Piqua—St. James' Church,	20 00 36 00

KENTUCKY.

Henderson—Henry Delano,	5 00
Louisville—Rev'd T. C. Pitkin, for Constantinople,	25 00 30 00

MISCELLANEOUS.

Capt. Joseph Smith, U. S. A.,	5 00
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TOTAL, \$1,938 87

Total since 15th June, \$3,647 05.

ERRATUM.—\$80 00, acknowledged in the July and August number as received from the Rt. Rev. Stephen Elliott, D. D., Georgia, should have been entered as received from the Rev. Stephen Elliott of Prince William Parish, Pocotaligo, South Carolina.